The Review and Expositor

Vol. XXXII. January, 1935 No. 1

An Intimate Sketch of Dr. A. T. Robertson.

By President John R. Sampey.

Archibald Thomas Robertson was born near Chatham, Pittsylvania County, Virginia, on November 6, 1863. He was the son of John and Ella Martin Robertson. He grew up among seven older and younger brothers and sisters, all of whom passed away prior to Doctor Robertson's going. Early in August, 1934, he attended the funeral of his eldest sister, who was like a second mother to the younger children.

We catch a glimpse of the boy of six or seven summers standing on the steps of his father's home, Cherbury Cottage, when a white-haired Episcopal minister laid his hand on the child's head and said, "God bless you, my boy, and make a preacher of you." Dr. Robertson at seventy still remembered the good man and the brief prayer and benediction. It made its mark on his heart and life. A little later the family moved to Cool Spring, Iredell County, North Carolina, which became their home through all the years that have followed.

The lad in his teens prepared for college in Boone Preparatory School at Statesville, North Carolina. Just before he became sixteen young Robertson went to Wake Forest to obtain a college education. In this famous seat of learning he spent six years of diligent study. Before the era when standard senior colleges were required to divorce themselves from all merely high school work young Robertson completed his preparatory studies under the direction of the professors of Wake Forest

337519

College. He was in no haste to leave Wake Forest, giving five years to work in the regular college classes before he was graduated in 1885 with the degree of M.A.

Through the courtesy of the Registrar of Wake Forest College I have a transcript of his grades throughout his entire stay in College. His average for each year's work was always above 95, and for the session of 1883-84 it was 99.6. During the session of 1882-83, when he was wrestling with Senior Greek, Senior Mathematics, Chemistry and English his record was perfect in every department. This was the solid and brilliant student who easily led the first class in Hebrew I ever taught, with scarcely a fly speck on his work throughout the session of 1885-86 in the Seminary.

At Wake Forest young Robertson came under the spell of several teachers of marked ability. Doctor Charles E. Taylor taught Latin, Professor L. R. Mills taught Mathematics, Doctor W. G. Simmons taught Chemistry, and Doctor W. L. Poteat was tutor of languages before he entered upon his notable career as a teacher of Biology. Doctor Poteat is perhaps the only surviving instructor of A. T. Robertson in Wake Forest as I am now his only surviving teacher in the Seminary. Perhaps Doctor W. B. Royall appealed to young Robertson as powerfully as any of his college professors, and yet with an average for three years of 99.1 young Robertson failed to win the Greek medal. I have never learned what became of the genius who won the medal. I recall the fact that Robert E. Lee was second in a brilliant class in West Point and that Ferdinand Foch was third in a class of eighty young French officers. Just as these two students of the science of war were second to none apart from Napoleon so also Archibald Thomas Robertson was destined to be second to no modern scholar in his mastery of the grammar of the Greek New Testament.

Wake Forest has always delighted to honor the brilliant student of 1879-85. Nine years after his graduation she conferred upon him the degree of D.D., and in 1919 the degree of Litt.D. In 1911 Georgetown College gave him his LL.D. President Thurman Kitchin pays a beautiful tribute to Wake Forest's distinguished son: "Dr. Robertson belonged to the whole world;

no single locality could say of him: 'He is ours.' And yet, Wake Forest College, his alma mater, feels a distinct claim. Our feeling toward this great and good man is unique. We realized that we have no alumnus more renowned than he, but underneath the pride, the veneration which he inspired among us we knew that he had another side which was equally admirable—his eternal humanness. He came often to Wake Forest, came in modesty and simplicity, apparently as glad to be here as we were to welcome him. Perhaps he felt that he had left his youth here on the campus, and when he came back he could put it on again as a pleasant garment. Whatever his feeling, we know this—he was a devoted son of the college. Wake Forest's motto, '*Pro Humanitate,*' might have been his life's motto, for he served humanity until the day of his death.''

It was not easy for a farmer of moderate means in the South in the period from 1879-1888 to educate a large family. How did it become possible for A. T. Robertson to spend these nine years in Wake Forest College and in The Southern Baptist Theological Seminary? An elder brother, J. M. Robertson, decided to remain on the farm and give to his promising younger brother the best possible educational advantages in his preparation for the ministry. In May, 1930, Doctor Robertson was called away from the meeting of the Southern Baptist Convention in New Orleans to attend the funeral of this noble brother who made it possible for him to obtain a thorough education. In 1917 Doctor Robertson gave recognition of his debt to his self-sacrificing kinsman in the following dedication of his entrancing volume on Philippians entitled ''Paul's Joy in Christ'': ''To J. M. Robertson, my brother, who made it possible for me to be a preacher.'' Blessings on the memory of the unselfish brother who gave us one of the greatest interpreters of Jesus since Paul!

In the fall of 1885 A. T. Robertson entered The Southern Baptist Theological Seminary. Here he fell under the spell of John A. Broadus in New Testament and in Homiletics. He took every course offered by Doctor Broadus, whether required for full graduation or not. It was my privilege to challenge his linguistic ability by an uncommonly stiff course in Junior He-

brew, and I also read with him one hour a week in the Septuagint. As Doctor Broadus' assistant, I also read the sermons and outlines composed by young Robertson in the department of Homiletics. He was easily the foremost student of his period in the Seminary. He had the benefit of the instruction of Doctor James P. Boyce during the last session in which he taught the class in Systematic Theology. He found deight and stimulus in Church History under Doctor William H. Whitsitt. He imbibed reverence and devotion from the versatile professor of the Old Testament, Doctor Basil Manly.

In the spring of 1888 it became evident to the Faculty of the Seminary that the growth of the student body was putting on the one assistant professor in the institution too heavy a burden, if he was to correct all the exercises in Hebrew, Greek and Homiletics and at the same time carry forward his preparation for a full professorship later on. All eyes turned to the brilliant young man from North Carolina as the best man to share with Assistant Professor Sampey the work of relieving Doctors Broadus and Manly of much of the detail in Hebrew, Greek and Homiletics. The two younger men were to divide the work in Homiletics, one of them taking Hebrew and Old Testament as his major and the other taking Greek and New Testament. Just before the close of the session in May, 1888, I happened to be in his study conferring with Doctor Broadus about some details of our work, when he turned to me and said, "Sampey, in dividing the work with the new man you have the right of choice by reason of your previous work in the Seminary. Will you take Greek and New Testament with me, or Hebrew and old Testament with Manly?" That was a fateful moment for two men whose friendship during the next forty-six years might be compared for sincerity and fervor with that of David and Jonathan. My reply was prompt: "Doctor Broadus, much as I should like to continue with you in Greek and New Testament, the facts in the case seem to me to settle the matter; Robertson knows much more Greek than I do, and I know more Hebrew than he does, having taught him all that he knows. For the good of the Seminary I ought to take Hebrew and let Robertson have the Greek." The great man smiled and said, "Very

well, that will be the plan." Thus it was my privilege to open the door for A. T. Robertson to a life work which has meant much for the progress of New Testament studies in our generation. He never forgot that I stood aside as Jonathan did for David. From that hour until the close of his life he reversed the order and became my Jonathan always seeking my promotion. I could have trusted my very soul to his keeping.

After two years as instructor Mr. Robertson became a voting member of the Faculty as Assistant Professor of Greek and Homiletics. The young teacher from the very beginning pushed his research in the New Testament. He took seriously the suggestion of Doctor Broadus that he enter the field of authorship. He prepared extended notes on difficult points for Broadus' Harmony of the Gospels.

He undertook, with the advice and co-operation of his great teacher, to prepare a revision of Winer-Moulton, A Treatise of the Grammar of New Testament Greek. "I actually began the work," writes Doctor Robertson in the Preface to his *magnum opus,* "and prepared the sheets for the first hundred pages, but I soon became convinced that it was not possible to revise Winer's Grammar as it ought to be done without making a new grammar on a new plan. So much progress had been made in comparative philology and historical grammar since Winer wrote his great book that it seemed useless to go on with it. Then Doctor Broadus said to me that he was out of it by reason of his age, and that it was my task. He reluctantly gave it up and pressed me to go on. From that day it was in my thoughts and plans and I was gathering material for the great undertaking. If Schmiedel had pushed through his work, I might have stopped. By the time that Doctor James Hope Moulton announced his new grammar, I was too deep into the enterprise to draw back. And so I have held to the titanic task somehow till the end has come. There were many discouragements and I was often tempted to give it up at all costs. No one who has not done similar work can understand the amount of research, the mass of detail and the reflection required in a book of this nature. The mere physical effort of writing was a joy of expression in comparison with the rest."

36

The closing sentence of the quotation admits one to the secret of Doctor Robertson's prolific authorship. He really enjoyed the work of writing on a subject which he had mastered. For the last forty years of his life his pen for several hours each working day was either in his hand or lying close by ready for immediate use. He did all his composition in the room in Norton Hall which served both as his study and his office. There were many interruptions during his forenoons and afternoons in his study. The visitor's knock would call forth a friendly "Come in." Ordinarily the Professor would retain his seat pen in hand and make suitable answer to the visitor's inquiry or remark. One could hardly close the door on leaving without observing that the work of composition had been resumed. I never knew a student who could more promptly pick up the thread of his work after an interruption. Some of us who have to tune up for written composition are discouraged by any interruption of the task in hand. To Doctor Robertson writing was a pleasure and he could maintain good speed in the face of many knocks on the door. At the opposite pole was the famous French author who could not write unless he were in full evening dress.

During the first six years of his work as teacher Mr. Robertson was a bachelor. He seldom called on the young ladies. He stuck to his study so closely that his health was somewhat shaken. He had nervous dyspepsia. One day as I called for a brief visit I made bold to tease him about his bachelorhood. I told him that I had just come from a meeting with the members of the Faculty at which it had been agreed that we could not retain him if he should remain an old bachelor. This friendly sally made him open his heart to me, and he remarked that the only young woman he could love was for him an impossibility. When I pressed him for an explanation, he remarked that he did not wish to be known forever as the son-in-law of Doctor Broadus. I called his attention to the fact that already he was known to his students as a fine young scholar in his own right and that his fears were unfounded. A few months later he informed me that Miss Ella Broadus had accepted him, and that the wedding would take place in the fall. He might have combed

the whole wide world without finding a more suitable woman to be the queen of his heart and his home.

In the fall of 1894 Doctor Robertson had the pleasure of seeing his younger brother, John D. Robertson, enter the Southern Seminary. Three years later he was graduated with the degree of Th.M., and entered the pastorate, but he was suddenly cut down by the grim reaper. Doctor Robertson in 1909 dedicated to the memory of this dear brother his "Epochs in the Life of Paul." We may remark in passing that by reason of his prolific authorship Doctor Robertson had the pleasure of dedicating a volume to his father, his mother, his brothers and sisters, his wife, his sons, three of his Seminary colleagues, and other friends.

He dedicated his most important books to the two men who taught him Greek and to the two outstanding scholars to whom he owed much in his study of the Greek New Testament. "A Short Grammar of the Greek New Testament" (1908) he dedicated to Doctor W. B. Royall, Professor of Greek in Wake Forest College; "A Grammar of the Greek New Testament in the Light of Historical Research" was properly dedicated to John A. Broadus, the man who did most to inspire and guide his life work. The dedication of "A New Short Grammar of the Greek Testament," in which Doctor Robertson had the assistance of his brilliant colleague, Doctor W. Hersey Davis, is an index to the character of the noble scholar who always had the highest appreciation of the men who toiled in the field of New Testament scholarship: "To the Memory of James Hope Moulton, Brilliant Pioneer in the Scientific Grammar of the Greek New Testament." The six volumes of "Word Pictures in the New Testament" bear the inscription: "To Dr. Adolf Deissmann of Berlin who has done so much to make the words of the New Testament glow with life." Where has there been a scholar of the first rank more ready to acknowledge his indebtedness to the toil and brilliant achievements of others? In all his books I do not recall a bitter word concerning another scholar. The good old days in Germany when an ambitious professor was supposed to prove his chief rival an ass did not appeal to this noble Christian gentleman.

The first important book published by Doctor Robertson was "Life and Letters of John A. Broadus," which appeared in 1901. The young author resolved to let Doctor Broadus speak for himself through his letters, addresses and books. If one would get the full picture of Doctor Broadus he must also read his Memoir of James P. Boyce, bosom friend and colleague of Doctor Broadus for twenty-nine years. Doctor Robertson took it for granted that persons interested in the character and achievements of Doctor Broadus would probably have in hand the wonderful biography of his great colleague. I happen to know that it was a serious disappointment to Doctor Broadus that his Memoir of Boyce did not sell rapidly. Doctor J. C. Hiden, a literary critic of unusual insight, compared this remarkable biography to that of Agricola by his son-in-law Tacitus. We cannot pass from the consideration of Doctor Robertson's first important book without quoting with hearty approval a sentence from the Preface concerning Doctor Broadus: "His personal character, accurate scholarship, original thinking, marvelous preaching, matchless teaching, great wisdom, rare personal influence, breadth of view, high ideals, and earnest piety, mark him as one of the foremost products of American manhood, one of the ripest fruits of modern Christianity."

In the fall of 1896 a controversy arose concerning the views of Doctor William H. Whitsitt as to the introduction of immersion among the Baptists in England. He was severely criticized by some of his brethren for having given forth his views in the form of editorials in *The Independent,* a religious journal not very friendly to the peculiar doctrines of Baptists. The controversy spread and grew in bitterness through three years. Doctor Robertson took his stand with those of his colleagues who insisted that President Whitsitt was a thorough Baptist and that there was no sufficient reason to call for his resignation because his research into early English Baptist history had convinced him that the groups of dissenters who finally became modern Baptists practised believers' baptism by affusion before a study of the Scriptures led them to restore the primitive mode of baptism by immersion. The younger professors insisted that a historian should seek to discover the facts, and

that he ought to be free to announce his conclusions. When the clamor seemed to threaten the usefulness of the Seminary, Doctor Whitsitt wrote his resignation, and it was taken for granted that the Board of Trustees would accept the resignation at their annual meeting in May, 1899. In the meantime a protest against the acceptance of the resignation gathered momentum under the leadership of Professor S. C. Mitchell, and the controversy broke out again. Through all these trying times Doctor Robertson was loyal to his chief, though he recognized the tactical blunders that had been made. Warned by a prominent Baptist leader that his support of Doctor Whitsitt would almost certainly lead to his retirement from the Faculty of the Seminary, he did his duty as he saw it without regard to the consequences. A majority of the Board voted to accept Doctor Whitsitt's resignation, and this able scholar and teacher was later called to a professorship in Richmond College. He died with the conviction that he was a martyr to the principle of freedom in research and teaching. He was greatly loved by his pupils and his young colleagues.

Doctor Robertson won the respect of his students by the accuracy of his scholarship and the thoroughness of his preparation for the work of the classroom. In the earlier years of his teaching he had not discovered his gift of humor which delighted his classes during the last thirty-five years of his life. The slight stammer in his speech added to the wit and humor with which he lit up a recitation or lecture. He never intentionally wounded the feelings of a brother, but he sometimes showed rare skill in exposing the ignorance of a student who fancied he knew his lesson without the necessity of studying it. Sometimes men took offence when they failed on recitation, but gradually the character of the great teacher and his love for his students would win the disaffected and lead them to admire and love the man who insisted on honest work and careful preparation. Many years ago he won the title of "Doctor Bob," by which he is known to thousands who hold him in loving remembrance.

Doctor Robertson's love for both teaching and preaching grew with the passing years. He felt persuaded that he never did better teaching than during the last two years of his life.

Nothing but love for his work led him on that last afternoon of his life to climb to the Senior Greek room and try to teach his large class when his heart was pumping furiously in the grip of *angina pectoris.* He was a great teacher. Thousands rise up to acclaim him a master teacher of the New Testament.

Doctor Robertson's output of books is so large that persons unacquainted with the wide range of his activities might infer that he was only a pedagogue and author. He was in great demand as a lecturer in institutions of learning, several of his books having been prepared primarily for use as lectures in theological seminaries. He was repeatedly invited to Northfield, Winona Lake and other conferences and assemblies to lecture on the New Testament. Men and women would come at an early morning hour to hear his fresh and scholarly exposition of the New Testament books. His well worn Greek New Testament was constantly in his hand. His entire life was dedicated to the study and interpretation of the twenty-seven books in this single volume of moderate size. To him it was the sum of all wisdom for this world and the world to come.

Doctor Robertson delighted to minister to Sunday School teachers, young people, and especially to preachers who had not enjoyed the advantages of college and seminary training. He gave of his best to country pastors in summer schools. I recall his interest in a group of about fifty preachers, scarcely one of whom had been to college, to whom he ministered for two weeks without compensation other than the joy of helping his underprivileged ministerial brethren to understand better the teaching of our Lord and his apostles.

Doctor Robertson always looked upon himself as primarily a preacher. He early heard the call to preach, and every phase of his multiform activity through a long and busy life was directly related to the proclamation of the gospel of the grace of God. It was quite appropriate that the last book he published should be a volume of twenty sermons entitled "Passing On the Torch." In the Preface to his book of sermons Doctor Robertson says, "All of my life (since 1888) has been devoted to teaching in the theological seminary along with ten years as pastor of country churches in connection with my teaching. But I have always

considered myself as primarily a preacher of Christ, though mainly through my students. And yet I must have preached several thousand times myself. These sermons fairly represent my message as a minister of Jesus Christ."

Doctor Robertson retained throughout his life evangelistic fervor and missionary passion. One of the happiest hours of his life was a Sunday morning service in the First Baptist Church of Oklahoma City when he obtained the pastor's leave to draw the net in the closing exercises of the large Sunday School and almost a hundred of the children and young people crowded forward to make a public confession of their acceptance of Jesus as Saviour and Lord.

Doctor Robertson always came with zest to the study and the exposition of any part of the New Testament. He knew and loved all the great men of the New Testament. He adored Jesus as his Saviour and Lord. In the shelf of books that he leaves us not a line can be found that compromises the sinless humanity and the perfect deity of the Lord Jesus. In all things he gave Christ the pre-eminence. For him living was Christ.

After the Lord Jesus came Paul. In the Preface to "Paul and the Intellectuals" he writes: "My long and deep interest in Paul goes back to the winter of 1885-6 when John A. Broadus threw the witchery of his wondrous personality about the Apostle in the New Testament English class in the Southern Baptist Theological Seminary. Since that time Paul has been one of my heroes. I have real literally a library of books about him, but he is greater than all the vast number of books concerning him." "Paul faced his world full-breasted and with no dodges or evasions. He was a man of transcendent intellectual powers and of fine scholastic training, a man of the schools." "He had his faith and philosophy grounded in an unshakable experience with the Risen Christ. On this supreme fact he based his theology and his philosophy. He knew Jesus Christ. No new theory could upset him."

Just as the students of the Southern Baptist Theological Seminary prior to 1895 always associated John A. Broadus with Paul so for the past forty years the students have thought of Dr. A. T. Robertson in connection with his great hero Paul.

But he could grow eloquent over Peter and John and other men and women who kept company with Jesus. Witness the opening paragraph of "Epochs in the Life of Simon Peter," on his winsome personality: "There is a fascination for most of us in Simon Peter that justifies a new interpretation of his life and work. The sheer humanity of the man appeals to the average individual who feels that he can understand Peter better than he can Paul or John. Peter's very winsomeness drew Jesus to him at the start and won him friends at every turn. He will win every heart to-day that tries to understand him."

He could speak warmly of James the brother of our Lord and his wise counsels on practical Christian living: "It is immensely worth while to listen to what James has to say about Christianity and the problems of every-day life. His words throb with power to-day and strike a peculiarly modern note in the emphasis upon social problems and reality in religion. They have the breath of Heaven and the warmth of human sympathy and love."

Dr. Robertson admired John as the eagle of the apostolic circle who flew higher than any of them in his flight after the truth that is in Jesus.

"The test of time has given the palm to the Fourth Gospel over all the books of the world. If Luke's Gospel is the most beautiful, John's Gospel is supreme in its height and depth and reach of thought."

In controversy Dr. Robertson is always fair to his opponent. He never sets up a man of straw but deals with the strongest arguments of the scholar whose views he wishes to correct. He is generous in the recognition of the contributions to the understanding of the New Testament by other scholars. With all his learning he was a modest man, simple in his manner of life, wearing his honors worthily.

The rugged virtues of honesty, truthfulness, and fidelity found perfect expression in the life of A. T. Robertson. He was great in intellect and greater still in the moral energy of his personality. He had the courage of a lion and the tenderness of a woman. He wanted to be like Jesus in the strength and beauty of his life among men. He was a devoted husband and a

loving father. All his neighbors rise up to praise his thoughtfulness and courtesy. His pupils are grateful for the high standard he set for them and for himself in the classroom. Hundreds of correspondents wrote for information and advice and received the fruit of his learning without charge. He delighted to help struggling students with their problems. He was a friend of man. Where could one find a more unselfish friend?

What did death mean to this great Christian scholar, when it came knocking at his door on the late afternoon of September 24? Just what it meant for Paul when he exclaimed, "For to me to live is Christ, and to die is gain." We can now read with deeper appreciation the words of our great friend in his charming volume entitled "Paul's Joy in Christ": "Christ covers the entire horizon for Paul, the whole circumference of his interests. Christ fills all of Paul's eye. Christ is his all and in all. But then what about death? Simply more of Christ. That is all." "Paul feels like an eagle in a cage. Death will be his liberation from the limitations of the flesh. Death has no terrors for Paul. He looks upon death as a friend in disguise, the door to complete and glorious union with Christ." "He is not abashed by the thought that no traveller has ever returned from the other shore. He does not wish to return, but to go and stay with Jesus."

A. T. Robertson—The Man.

Paper presented at Alumni Meeting, Baltimore, Md., October 18, 1934.

By Rev. John F. Fraser, D.D., *Pastor University Baptist Church*

I esteem it both honor and privilege to add my word *in memoriam* of our distinguished and lamented teacher, Dr. A. T. Robertson. In common with you, I knew him in the contacts of the class-room during our days in the Seminary. Like many of you I had the opportunity of meeting him at denominational gatherings and Bible conferences through the years. In addition to this it was my privilege to know Dr. Robertson in the more familiar relationships of his church and his home during five years of my ministry. Indeed, Dr. Robertson had much to do with my going to the Louisville church, and he had not a little to do with my coming from the New York pastorate to Baltimore.

Much that I should like to say about him grows out of the acquaintance I had with him when I was the minister in the church where he worshipped. I had always held him in high regard as scholar and teacher, but during that pastorate my esteem grew into a warmer cordiality when I came to know him as friend and brother. Class-room reminiscences might leave us with a partial and rather one-sided view of the man. His original and impressive way of putting things, his remarkable technique as a teacher, his keen intellect and cutting tongue might easily be associated with memories of medicine and surgery. With what apparent enjoyment he could lampoon a self-confident student or skilfully prick the bubble of conceit in a freshman! Such memories are vivid enough to leave impressions of feeling rather than of insight. Did he not resort to everything to give us the scholar's grasp of the New Testament: and on occasions he not only seemed to be probing the mind, but determined to get the truth into our blood. And so, it was that the sting felt was of the needle and never of the scorpion.

His exceptional sense of humor was a distinguishing characteristic of the man. And this was true of him in the pulpit as well as on the lecture platform. People unaccustomed to the human quality of his wit were sometimes puzzled over the purpose of his words. In one church, one of my older deacons was distressed by Dr. Robertson's many asides in a public reading of the Scriptures. He thought of it as pulpit levity. The deacon failed to understand that he was listening to a man who would know nothing of conventional style—if, indeed, he did not despise it. It was this mortal quality in his expository preaching that made the Bible a modern book. The Holy Scriptures were never 'ancient literature' in the hands of Dr. Robertson. In his Sartor Resartus, Carlyle reminds us that true humor is not from the head only, but from the heart. In that story of the old German tailor, retailored as philosopher, the humorous situations are occasions for laughter, and also for smiles which go much deeper and last much longer. A. T. Robertson had the same gift Carlyle displayed, but he used it in a livelier way. Who of us will ever forget the outbursts of laughter that resounded in the class-room or Bible Conference when he would make the characters in a narrative or parable live before us in the familliar attitudes of people we had known? Yet that humor was never in the nature of burlesque, nor did he make people laugh by making a clown of himself. He was always Dr. Robertson, making people see the truth hilariously and leading them in merriment up to the very threshhold of pathos.

But with all this, Dr. Robertson was never contemptible in his feelings for his fellow-man. He was in no sense devoid of the deepest and most tender sympathy. Mrs. Gladstone once said to John Morley, "Whoever writes my husband's life must remember that he had two sides; one impetuous, impatient, irrestrainable; and the other self-controlled. He achieved self-control by prayer and perseverence in his work." This was true of our dear friend and distinguished teacher.

Although coming from the best Virginia stock, Dr. Robertson was none the less a Scott with inherited Celtic temperament, and it is not improbable that Gallic strains were in his blood. But

with all that passionate temperament he possessed what the apostle Paul termed 'simplicity.' "I fear," said the apostle, "lest your mind should be corrupted from the simplicity that is toward Christ." It is rare that simplicity of spirit blends with keenness of intellect, and this blending is never so impressive as when it appears in a life crowded with manifold interests.

And what a crowded life he lived! And what a worker he was! His voluminous works bear testimony to that thought of him. We know that one man in our age has gone to his grave without a speck of rust. His capacity for sheer mental toil has been to the amazement of his contemporaries. I recall a conversation with Professor Deissmann, of Germany, in which he spoke so impressively of the vast amount of scholarly work turned out from the pen of this man of God. There was a time one ventured to take him to task, in the way of pastoral admonition, begging him not to work so hard and to take better care of himself. Why should he work so hard now that he had won his laurels so well? Why not let that Grammar of the Greek Testament be not only the crowning work of his life but the climax, and take it easier for the rest of his days? He declared solemnly that work never did him any harm, and told us how that Grammar of the Greek New Testament saved him in a time when he was passing through the deepest sorrow of his days, when his mind gave place to work instead of worry. He said he owed much to his work. And we know he did: it was by his works he made himself a citizen of the world. And when one contemplates the difficulties and handicaps under which he produced the masterpiece of his name as a scholar, it is to marvel. With his own pick and shovel he dug out the materials to build a monument that will outlast the pyramids.

And what a genuine man he was! It did not require extended acquaintance with Dr. Robertson to discover that there was nothing of sham about him. The contour of his face and head; the way he wore his clothes, and especially his hat; the semi-shambling yet decisive step in his walking movements—he had what the Scotch would call, "a wee waggle in his walk"—to say nothing of his penmanship(!); all would indicate the rugged honesty of the man. He was too engrossed in more im-

portant matters to pay much attention to his personal appearance. That is not to say that in personal appearance there was anything lacking, but as we think of him, he never looked well groomed without seeming to be a bit uncomfortable. And, it may be said, even these lesser observations leave stamped on the memory, the more wholesomely, impressions of a great character.

> "A prince can mak' a belted knight,
> A merchant, duke and a' that,
> But an honest man's aboon his might,
> Guid faith, he mauna fa' that."

And what a Christian he was! To know him in the home, in the fellowship of his church, and later, as guest in our home in New York, was to be deeply affected by the spiritual influence that radiated so unpretentiously from his presence. His great concern for the foundations and progress of the Baptist movement at home and abroad, his fostering interest in the pastoral and missionary successes of his students, his urgent concern for the evangelizing of youth and their training in Christian character and service, his unselfish regard for his colleagues in educational work, and his constant devotion to the high ideals of the Christian life, all combine with a grateful memory of the brilliant scholar, the teacher and the man.

The New Testament

Translated from the Greek Text of
Westcott and Hart

By

A. T. ROBERTSON, M.A., D.D., LL.D., Litt.D.
Professor of New Testament Interpretation in the
Southern Baptist Theological Seminary,
Louisville, Kentucky

"Pay attention to the reading" (I Timothy 4:13)

PREFACE

Why another translation? Why any at all? There would be need of none, if all men could read and understand the Greek New Testament. At first that was true. Jesus spoke both Aramaic and Greek and the writers of the Gospels made use of both Aramaic and Greek sources. Paul would be able to reach most men anywhere in the Roman Empire by the use of the Greek Koine (the current language of the time). On occasion he could use the Aramaic as to the mob in Jerusalem clamoring for his blood (Acts 22:2). The New Testament was written in this Greek Koine, chiefly in the vernacular with occasional literary touches. Luke and Paul were men of education and naturally used the vernacular of men of culture. There were undoubtedly early writings about Christian origins in Aramaic and Luke apparently made use of some of them in the first two chapters of his Gospel. Papias states that Matthew wrote the Logia of Jesus in Hebrew (Aramaic) which probably is the Q of criticism (the non-Markan portion of Matthew and Luke). There are a few scholars who hold that the Four Gospels and the first part of the Acts were originally written in Aramaic, but there is no substantial proof of this conjecture. What is true is that these writers made use of both Aramaic and Greek sources (oral and written) and this practice involved a certain amount of translation, examples of which occur in the Gospels as we have them. The Greek New Testament is the original, the real New Testament.

A translation of the New Testament is the opinion of one man (or group of men) as to the meaning of the Greek New Testament. That is inevitable and nothing else should ever be claimed for any translation. It is true of the old Syriac Version, the Egyptian Versions, the old Latin, and the Vulgate by Jerome, the German translation by Luther, the English by Tyndale, the Authorized Version under King James, the Douay Version, the Canterbury Revision, the American Standard Version, the Twentieth Century New Testament, the translations by Broadus and Hovey and Weston (American Bible Union Version, Improved Edition), those by Weymouth, Moffatt, Rothertham, Montgomery, Goodspeed. These all have their excel-

lences and defects. It is impossible to render fully all the niceties of the Greek idiom into any language. The Greek New Testament retains its own crown of glory for those who can read it, a special crown for each reader with knowledge and insight. But even so translations are worth while and, for those without knowledge of Greek, several translations by comparison are mutually helpful. There is no such thing as the consensus of opinion by modern scholars on the meaning and rendering of all the words in the New Testament.

All that the present translation claims to be is that it is the translator's careful and mature presentation in dignified and intelligible English of the meaning of the New Testament as he understands it after a long life of study devoted to the language in which it is written. Many hundreds of people have asked him to do this task, but he only consented to undertake it when Mr. Eugene Exman, of Harper and Brothers, pressed it upon him. So it is sent forth on its mission for those who may find it helpful. May God use it for His glory.

The translation is from the text of Wescott and Hort except in some instances where another text is followed and these are indicated by footnootes. There are also a few other notes where the text is uncertain or the meaning doubtful. But in general the rendering is left to speak for itself. Those who may wish for the translator's reasons for his translation of a word or idiom can usually find them in his *Grammar of the Greek New Testament in the Light of Historical Research* (fifth edition 1932), *Introduction to the Textual Criticism of the New Testament* (second edition 1928), *Word Pictures in the New Testament* (6 vols., 1930-1933), and various monographs.

* ....

my heart is stirred afresh by the courage and the skill of William Tyndale who gave his very life that the English speaking people of the world might be able to read the Bible in their own tongue. The work of this hero has influenced every other translation since his day, has largely molded the English language, and has left its stamp upon our civilization and life.

A. T. Robertson, Louisville, Ky.

* A line is omitted here because it refers to the final form of the complete work and not to the fragment which we are able to give.

TABLE OF CONTENTS

Matthew
Mark
Luke
John
Acts
Romans
I Corinthians
II Corinthians
Galatians
Ephesians
Philippians
Colossians
I Thessalonians
II Thessalonians
I Timothy
II Timothy
Titus
Philemon
Hebrews
James
I Peter
II Peter
Jude
I John
II John
III John
Revelation of John

The effort has been made faithfully and exactly to reproduce Dr. Robertson's work as he left it. Minor changes would certainly have been made in final revision before submission of the manuscript. It will be observed that Dr. Robertson undertook to use the Archaic-exaltation pronouns in direct address to Deity and in quotations from the Old Testament; elsewhere to employ the normal colloquial forms. Out of force of habit and unconscious memory he made a few slips in applying this rule. We have left his work as we found it.

It was not always possible to be sure of Dr. Robertson's paragraphing, but it is believed we have preserved that as he intended.

EDITOR

ACCORDING TO MATTHEW

1 The roll of the genealogy of Jesus Christ, son of David, son
of Abraham.
2 Abraham begot Isaac,
and Isaac begot Jacob,
and Jacob begot Judah and his brothers,
3 and Judah begot Perez and Zerah by Tamar,
and Perez begot Hezron,
and Hezron begot Aram,
4 and Aram begot Aminadab,
and Aminadab begot Nahshon,
and Nahshon begot Salmon,
5 and Salmon begot Boaz by Rahab,
and Boaz begot Obed by Ruth,
and Obed begot Jesse,
6 and Jesse begot David the King.
And David begot Solomon by the wife of Uriah,
7 and Solomon begot Rehoboam,
and Rehoboam begot Abijah,
and Abijah begot Asa,
and Asa begot Jehoshaphat,
8 and Jehoshaphat begot Joram,
and Joram begot Uzziah,
9 and Uzziah begot Jotham,
and Jotham begot Ahaz,
and Ahaz begot Hezekiah,
10 and Hezekiah begot Manasseh,
and Manasseh begot Amon,
and Amon begot Josiah,
11 and Josiah begot Jechoniah and his brothers at the time of
the removal to Babylon.
12 Now after the removal to Babylon Jechoniah begot
Shealtiel, and Shealtiel begot Zerubbabel,
13 and Zerubbabel begot Abiud,
and Abiud begot Eliakim,
and Eliakim begot Azor,
14 and Azor begot Zadok,

and Zadok begot Achim,
and Achim begot Eliud,
15 and Eliud begot Eleazar,
and Eleazar begot Matthan,
and Matthan begot Jacob,
16 and Jacob begot Joseph, the husband of Mary, of whom was born Jesus who is called Christ.

17 So then all the generations from Abraham to David are fourteen, and from David to the removal to Babylon fourteen, and from the removal to Babylon to the Christ fourteen.

18 Now the birth of Jesus Christ was as follows. Mary, his mother, having been betrothed to Joseph, before they came
19 together was found to be with child by the Holy Spirit. So Joseph, her husband, being an upright man and not willing
20 to disgrace her, proposed to put her away privately. But, after he had decided on this, lo, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take home with thee Mary thy wife, for that
21 which is begotten in her is from the Holy Spirit. And she will bear a son and thou shalt call his name Jesus, for he
22 it is that will save his people from their sins." Now all this has come to pass that there may be fulfilled what was spoken by the Lord through the prophet saying,
23 "Behold, the virgin will be with child and will bear a son, and they will call his name Immanuel" (Is. 7:14),
24 which is, when translated, "God with us" (Is. 8:10). Then Joseph awoke from his sleep and did as the angel of the Lord had commanded him and took home with him his wife,
25 but kept away from her as a husband till she bore a son, and he called his name Jesus.

2 Now after Jesus was born in Bethlehem of Judæa in the days of Herod the King, lo, there came to Jerusalem wise
2 men from the east saying, "Where is the one born King of the Jews? For we saw his star at its rising and we came to do him reverence"
3 But when King Herod heard it, he was agitated and all

Jerusalem with him. So he gathered together all the chief
priests and scribes of the people and began inquiring from
them where the Messiah was to be born. They answered
him, "In Bethlehem of Judæa, for so it stands written by
the prophet,

'And thou, Bethlehem of the land of Judah,
By no means least art thou among the leaders of Judah;
For out of thee will come forth a Leader,
Who will shepherd my people Israel'" (Micah 5:2).

Then Herod, having secretly called the wise men, learned
from them precisely the time of the appearing star. Then
he sent them to Bethlehem saying, "Go and search accu-
rately about the child; and whenever you find him, bring
me word, that I also may come and do him reverence." So
they heard the king and went their way; and, lo, the star
which they had seen at its rising led them on until it came
and stopped over the place where the child was. On seeing
the star they were exceedingly glad.

So they came into the house and saw the child with Mary
his mother and prostrated themselves and did him reverence.
Then they opened their treasures and offered him gifts
(gold and frank-incense and myrrh). Then, having been
divinely warned in a dream not to go back to Herod, they
withdrew into their own country by another way.

Now when they had gone back, lo, an angel of the Lord
appears to Joseph in a dream saying, "Arise and take the
child and his mother and flee into Egypt and remain there
until I bring you word, for Herod is going to search for
the child to destroy him."

So he arose and took by night the child and his mother and
withdrew into Egypt, and was there until the death of
Herod, that might be fulfilled what had been spokeen by
the Lord through the prophet saying,

"Out of Egypt I called my son" (Hos. 11:1).

Then Herod saw that he had been deceived by the wise
men and became exceedingly angry. So he sent and had
slain all the boys in Bethlehem and in all its region from
two years and under, in accord with the time which he had

17 exactly learned from the wise men. Then was fulfilled that
which was spoken by Jeremiah the prophet saying,
18 "A cry was heard in Ramah,
Weeping and much mourning;
Rachel weeping for her children,
And unwilling to be comforted because they are not"
(Jer. 31:15).
19 But when Herod died, lo, an angel of the Lord appears
20 in a dream to Joseph in Egypt saying, "Arise and take
the child and his mother and go on into the land of Israel,
21 for those who were seeking the child's life are dead." So
he arose and took the child and his mother and came into
22 the land of Israel. But on hearing that Archelaus was
reigning over Judæa instead of his father Herod, he at
once was afraid to go back there. So, being divinely warned
23 in a dream, he withdrew into the region of Galilee and
came and settled in a town called Nazareth, that there
might be fulfilled what was spoken through the prophets,
"He will be called a Nazarene."

3 Now in those days there comes forth John the Baptist,
2 preaching in the wilderness of Judæa, saying, "Repent,[1]
3 for the kingdom of heaven has drawn nigh." So then this
is the one spoken of by Isaiah the prophet saying,
"The voice of one crying in the desert,
Make ready the way for the Lord,
Make straight the highways for him" (Is. 40:3).
4 Now John himself used to have his clothing of camel's hair
and a leather girdle about his waist, while his food was
5 locusts and wild honey. Then there began going out to him
Jerusalem and all Judæa and all the countryside around
6 the Jordan and they were baptized by him in the Jordan

[1] The word μετανοέω means to change one's mind and so one's life and is not well represented by the Latin word "repent" (repoenitet me, it makes one sorry again). It is a great pity that the word "repent" has become grafted into our English theological language, for sorrow is not the idea in μετανοέω, but a radical and complete change. John meant, "Turn ye, for the reign of heaven has drawn nigh."

river, confessing their sins. But on seeing many of the Pharisees and Sadducees coming for baptism he said to them, "Broods of vipers, who warned you to scurry from the coming wrath? Produce therefore fruit worthy of your repentance, and do not begin to imagine within yourselves, 'We have Abraham as our father.' For I tell you that God is able out of these stones to raise up children for Abraham. And already the axe is lying at the root of the trees. So then every tree not producing good fruit is to be cut off and cast into the fire. I for my part am baptizing you in water on the basis of repentance, but he who is coming after me is mightier than I whose sandals I am not fit to carry; he will baptize you in the Holy Spirit and fire; whose winnowing-shovel is in his hand, and he will clean up his threshing-floor, and he will gather his wheat into the barn, but the chaff he will burn up with fire unquenchable."

Then Jesus comes forth from Galilee to the Jordan unto John to be baptized by him. But he tried to hinder him saying, "I have need to be baptized by thee, and dost thou come to me?" Then Jesus replied to him, "Let it be so this time, for thus it becomes us to fulfil every righteous demand." Then he allows him. So Jesus was baptized and at once came up from the water. Then, lo, the heavens were opened and he saw the Spirit of God descending like a dove and coming upon him. And lo, a voice out of heaven saying,

"This is my son, the Beloved, in whom I find delight."

4 Then was Jesus led up by the Spirit to be tempted by the devil. And he fasted forty days and forty nights and after that he became hungry. Then the temper came to him and said to him, "If you are a son of God, bid these stones to become loaves of bread." But he answered, "It is written, Not on bread alone shall man live, but on every word coming forth by the mouth of God" (Deut. 8:3).

Then the devil takes him along to the holy city, and placed him upon the top of the temple, and says to him, "If you are a son of God, fling yourself down, for it is written,

'To his angels he will give charge concerning thee,
And on their hands they will bear thee up,
Lest at any time thou strike thy foot against a stone' ''
(Ps. 91:11,12).

7 Jesus said to him, ''Again it is written, 'Thou shalt not
tempt the Lord thy God' '' (Deut. 6:16).

8 Once again the devil takes him along to a very high
mountain and shows him all the kingdoms of the world and
9 their glory, and said to him, ''All these I will give you, if
10 you will fall down and worship me.'' Then Jesus says to
him, ''Begone, Satan! For it is written, 'The Lord thy God
thou shalt worship and him alone shalt thou serve' '' (Deut.
11 6:13). Then the devil leaves him and lo, angels came and
were ministering to him.

12 Now when Jesus heard that John had been handed over
13 to prison, he withdrew into Galilee. But he left Nazareth
behind and came and dwelt in Capernaum beside the sea in
14 in the region of Zebulon and Naphtali; that there might be
fulfilled what was spoken through Isaiah the prophet saying,

15 ''Land of Zebulon and land of Naphtali
By the way to the sea, beyond the Jordan,
Galilee of the Gentiles!
16 The people who were sitting in darkness saw a great
light,
And to those who were sitting in the land and shadow of
death
Did light spring up'' (Is.9:1,2).

17 From that time Jesus began to preach and to say, ''Re-
pent, for the kingdom of heaven has drawn nigh.''

18 Now as he was walking beside the sea of Galilee he saw
two brothers, Simon (the one called Peter) and Andrew his
brother, casing a drag-net into the sea, for they were fish-
19 ers. Then he says to them, ''Come after me, and I will make
20 you fishers of men.'' So they at once left their nets and
21 followed him. Then he went further on and saw two other
brothers, James the son of Zebedee and John his brother,
in the boat with Zebedee their father, mending their nets;

22 and he called them. So they likewise at once left the boat
and their father, and followed him.
23 Now Jesus was going about in all Galilee, teaching in
their synagogues and preaching the gospel of the kingdom
and healing every disease and every sickness among the
24 people. So the rumor about him went forth into all Syria,
and people brought to him all those sick with various
diseases and seized with torments (demoniacs and lunatics
25 and paralytics), and he healed them. So then great crowds
followed him, from Galilee and Decapolis and Jerusalem
and Judæa and from beyond the Jordan.

5 Now on seeing the crowds he went up into the mountain,
and, when he had taken his seat, his disciples came to him.
2 Then he opened his mouth and began teaching them saying,
3 "Happy the poor in spirit, for theirs is the kingdom of
heaven.
4 Happy those who are mourning, for they will be comforted.
5 Happy the meek, for they will inherit the land.
6 Happy those who are hungering and thirsting for right-
eousness, for they will be satisfied.
7 Happy the merciful, for they will receive mercy.
8 Happy the pure in heart, for they will see God.
9 Happy the peacemakers, for they will be called sons of God.
10 Happy those who have been persecuted because of right-
eousness, for theirs is the kingdom of heaven.
11 Happy are you whenever people revile you and persecute
you and say everything evil against you falsely for my
12 sake. Keep on rejoicing and exulting, for your reward
is great in heaven. Precisely so did they persecute the
prophets who were before you.
13 You are the salt of the earth; but if the salt lose its
taste, in what will it regain its saltness? It has no value at
all except to be thrown out and trodden down by men.
14 You are the light of the world. A city placed on top of
15 a mountain cannot be hid. And people do not light a lamp
and put it under the peck-measure, but upon the lampstand
16 and so it shines for all those in the house. Just so let your

light shine before men, that they may see your good works
and give glory to your Father who is in heaven.
17 Do not think I came to destroy the law or the prophets;
18 I did not come to destroy, but to complete. For I tell you
in truth, till heaven and earth pass away, not a dot or a
jot shall pass away from the law till all things come to pass.
19 Whoever therefore breaks one of these commandments, the
very least, and teaches men so will be called least in the
kingdom of heaven; but whoever does and teaches them,
20 this one will be called great in the kingdom of heaven. For
I tell you that, unless your righteousness far surpasses that
of the scribes and Pharisees, you will not even enter the
kingdom of heaven.
21 You have heard that it was said to the men of old,
'Thou shalt not kill' (Ex. 20:13), and whoever kills will be
22 liable to condemnation by the court. But I say to you that
every one who is angry with his brother will be liable to
condemnation by the court; and whoever says to his brother,
'Raca,' will be liable to trial by the Sanhedrin; and who-
ever says, 'Thou fool,' will be liable to the Gehenna of fire.
23 If therefore you are offering your gift upon the altar and
there are reminded that your brother has anything against
24 you, leave there your gift before the altar and go away;
first be reconciled with your brother, and come and proceed
25 to offer your gift. Make terms quickly with your opponent
while you are with him on the way to court, lest perchance
the opponent hand you over to the judge, and the judge to
26 the officer, and you be thrown into prison. I tell you truly,
you shall not come out from there till you pay back the
last penny.
27 You have heard that it was said, 'Thou shalt not commit
28 adultery' (Ex. 20:14). But I say to you that every one who
looks on a woman so as to lust after her has already com-
29 mitted adultery with her in his heart. So if your right
eye entices you to sin, pluck it out and fling it away from
you, for it is to your advantage that one of your members
30 perish and not all your body be hurled into Gehenna. And
if your right hand trips you into sin, cut it off and fling

it away from you, for it is to your advantage that one of your members perish and not all your body go off into Gehenna.

31 It was said also, 'Whosoever divorces his wife, let him
32 give her a certificate of divorce' (Deut. 24:1). But I say to you that every one who divorces his wife except for the ground of unchastity makes her commit adultery, and whoever marries her when so divorced commits adultery.

33 Again, you have heard that it was said to the men of old, 'Thou shalt not swear falsely (Ex. 20:7), but shalt
34 pay thy vows to the Lord' (Num. 30:2; Deut. 23:21). But I tell you not to swear at all; either by heaven, for it is
35 God's throne; or by the earth, for it is a footstool for his feet; or by Jerusalem, for it is the city of the Great King.
36 And swear not by your head, for you cannot make one hair
37 white or black. But let your speech be 'Yes, yes' or 'No, no,' and what is beyond this comes from the evil one.

38 You have heard that it was said, 'Eye for eye,' and
39 'tooth for tooth' (Ex. 21:24). But I tell you not to retaliate on the wicked man. But whoever slaps you on your
40 cheek, turn to him the other also. And to the one who wants to go to law with you and to get your undergarment,
41 leave him your outer one also. So whoever shall force you
42 to go one mile, go with him two. To the one who asks of you, give, and turn not away from the one who wants to borrow from you.

43 You have heard that it was said, 'Thou shalt love thy
44 neighbor (Lev. 19:18) and hate thy enemy.' But I say to
45 you, love your enemies, and pray for those who are persecuting you, that you may become sons of your Father who is in heaven: for he makes his sun to rise upon wicked men and good and sends rain upon righteous and unrighteous
46 folks. For if you love those who love you, what reward do
47 you have? Do not even the tax-gathers the same? And if you salute your brothers only, what remarkable thing are
48 you doing then? Do not even the heathen the same? So then you shall be perfect, as your heavenly Father is perfect.

6 Now take pains not to perform your righteous deeds
in the sight of men to be gazed at by them, but, if you do,
2 you have no reward with your Father who is in heaven. So
then, whenever you give alms, do not blow a trumpet before
you, as the hypocrites do in the synagogues and on the
streets, that they may be praised by men. I tell you truly,
3 they have already their reward in full. But when you give
alms, let not your right hand know what your left hand is
4 doing, that your alms may be in secret; and your Father,
who sees in secret, will recompense you.
5 So whenever you pray, you shall not be as the hypo-
crites, for they love to pray standing in the synagogues and
on the corners of the streets, that they may be in the sight
of men. I tell you truly, they already have their reward in
6 full. But you, whenever you pray, go into thy private room
and having closed your door, pray to your Father who is
in secret, and your Father, who sees in secret, will recom-
pense you.
7 And, while praying, do not babble empty repetitions as
the heathen do, for they imagine that they will be heard by
8 reason of their many words. Be not therefore like them, for
your Father knows what you need before you ask him.
9 Do you then pray after this fashion:

'Our Father who art in heaven,
Hallowed be thy name,
10 Thy kingdom come,
Thy will be done,
As in heaven so on earth.
11 Our bread for the day
Give us this day.
12 And forgive us our debts
As we also have forgiven our debtors.
13 And bring us not into temptation,
But rescue us from the evil one.'

14 For if you forgive men their trespasses, your heavenly
15 Father will also forgive you; but, if you do not forgive men
their trespasses, not even will your Father forgive your
trespasses.

16 So, whenever you fast, do not wear a gloomy countenance as the hypocrites do, for they make their faces unsightly, that they may appear to men to be fasting. Truly
17 I say to you, they already have their reward in full. But do you, when fasting, anoint your head and wash your face,
18 that you may appear not to men to be fasting, but to your Father who is in secret; and your Father who sees in secret will recompense you.

19 Do not store up for yourselves treasures on earth, where moth and rust corrode, and where thieves dig through and
20 steal; but store up for yourselves treasures in heaven where neither moth nor rust corrode, and where thieves do
21 not dig through and steal. For where your treasure is
22 there will your heart be also. The lamp of the body is the eye. If then your eye be sound, all your body is full of
23 light. But if your eye be unsound, all your body is full of darkness. If then the light that is in you is dark-
24 ness, how dense the darkness! No one can go on serving two masters: for either he will hate the one and love the other or he will cling to one and scorn the other. You
25 cannot go on serving God and money. For this reason I say to you, do not have the habit of worry for your life, what you are to eat or to drink or for your body what you are to put on. Is not the life more than food and the body
26 than clothing? Look at the birds of the air, for they sow not nor reap nor gather into barns, and yet your heavenly Father feeds them. Are not you of much more value than
27 they? Now, which of you, by being anxious, can add one
28 cubit to his height? So concerning clothing why are you anxious? Consider carefully the lilies of the field how they
29 grow: they neither toil nor spin, but I say to you that not even Solomon in all his glory clothed himself as one of these.
30 And if God so clothes the grass of the field, here to-day and tomorrow thrown into the oven, will he not much more
31 clothe you, you men who trust so little? So do not grow anxious saying, 'What are we to eat?' or 'What are we to
32 drink' or 'With what are we to clothe ourselves?' Why, all these things the heathen are seeking after. Surely your

33 heavenly Father knows that you need all these. But seek
you first his kingdom and his righteousness, and these things
34 will all be added besides. Do not then become anxious
about tomorrow, for the morrow will have its own anxiety.
Enough for the day is its own evil.

7 2 Judge not, that you may not be judged; for you will be
judged by the same judgment by which you judge others,
3 and the same measure will be measured to you that you
give others. So why do you gaze at the speck that is in the
eye of your brother, but do not perceive the log in your own
4 eye? Or how will you say to your brother, 'Let me take
the speck out of your eye,' while, lo, the log is in your own
5 eye? You hypocrite, first get the log out of your own eye,
and then you will see clearly so as to take the speck out of
the eye of your brother.

6 Do not give what is holy to the dogs nor fling your
pearls before the hogs, lest perchance they trample them
under their feet and turn and tear you to pieces.

7 Ask, and it will be given you; seek, and you will find;
8 knock, and it will be opened to you. For every one who
asks receives and the one who seeks finds; and the door will
9 be opened to the one who knocks. Or what man of you, of
10 whom his son will ask for a loaf, will give him a stone? Or,
11 if he ask for a fish, will he give him a snake? If then you,
being evil, know how to give good gifts to your children,
how much more will your Father who is in heaven give
12 good things to those who ask him? All things therefore
whatsoever you wish that men do to you do you also to
them, for this is the law and the prophets.

13 Go in by the narrow gate, for broad and spacious is the
road that leads away to destruction and many are those
14 who go in by it; for narrow is the gate and compressed the
road that leads away to life and few are those who find it.

15 Beware of false prophets, the very ones who come in the
16 skins of sheep, but inside they are ravenous wolves. From
their fruits you will recognize them. Do men gather grapes
17 from thorns or figs from thistles? So every good tree pro-
duces good fruit, but the rotten tree produces bad fruit.

18 A good tree cannot produce bad fruit nor a rotten tree
19 good fruit. Every tree, not producing good fruit is cut
20 off and thrown into the fire. So then, from their fruits you
21 will recognize them. Not every one who says to me, 'Lord,
Lord', will enter into the kingdom of heaven, but the one
22 who does the will of my Father who is heaven. Many will
say to me on that day, 'Lord, Lord, did we not prophesy
in thy name, and in thy name cast out demons, and in thy
23 name do many mighty works?' And then I shall confess to
them, 'I never knew you. Go away from me, you that work
lawlessness.'
24 Every one therefore who listens to these words of mine
and practices them will be like a prudent man who built his
25 house upon the rock. Then the rain came down, and the
streams came on, and the winds blew and struck against
that house; and yet it did not fall; for it had been founded
26 upon the rock. So every one who listens to these words of
mine and does not practice them will be like a foolish man
27 who built his house upon the sand. Then the rain came
down, and the streams came on, and the winds blew and
struck that house, and it fell; and tremendous was its
downfall."
28 So it came to pass that, when Jesus had finished these
words, the crowds continued to be amazed at his teaching;
for he had been teaching them as one having authority
and not as their scribes.

8 Now when he came down from the mountain great
crowds followed him.

[*To be concluded in April issue*]

Social Elements in the Christian Religion.

E. J. Trueblood, M.A., Th.M., Ph.D.,
Professor of Sociology, Furman University, Greenville, S. C.

[*Concluded from October issue*]

II. Social Elements in the Less Generally Recognized Phases of the Christian Religion.

There are those who seek not only to make of the Christian religion a warped hyper-individualistic thing, but also to project it entirely into eternity, while disavowing any obligation to apply Christian principles to the solution of the problems of the present world. Recently one of the leading spokesmen of Southern Baptists exhorted delegates at one of our state conventions to "have nothing to do with the affairs of this world." Not long ago the writer heard a supposedly outstanding minister say in a sermon: "After all, Christ didn't come to the world to make it a better place to live in." Many other alleged leaders have likewise sought to escape the duty of Christianizing the world. But regardless of all such, Christ did make the world a much better place in which to live, and many times he taught his disciples to address themselves to the contemporary needs of humanity.

An honest study of the Lord's Prayer and the Parable of the Judgment, not to mention many other Biblical passages, would forever hush those who adopt a contemptuous attitude towards the current problems of mankind. Christ is interested in the coming of God's kingdom on earth (Matt. 6:10). To those who do not speak contemptuous words, but who merely overlook problems of food, clothing, health, prison, and other such matters, Christ said he will give this withering condemnation: "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels" (Matt. 25:41). Possibly a particularly incandescent part of hell is reserved for those who are both remiss and contemptuous as regards their practical Christian duties towards the vast multitudes numbered among the ranks of human society.

Since Christ is so anxious that social problems be solved, it will be entirely appropriate for us to consider these problems, both in their regional and in their world-wide manifestations. We shall be dealing with phases of the Christian religion which are much less generally recognized than those already considered, but which, nevertheless, are clearly included in the comprehensive program of Jesus. If the Christian experience itself is essentially social as well as individual, as we have shown in the first part of this paper, then, in the very nature of the case, such experience must react upon all the social processes in which the individual Christian functions. These processes are practically coextensive with social life in its entirety, but we shall have space to review only a few outstanding areas of social activity concerning which the Bible, with Christ as the chief interpreter, gives specific emphases.

1. *Christianity and Regional Problems.* Here we are concerned with those problems which pertain to any region, such as local, state, sectional, or even national areas; but which hardly can be called world problems. When Jesus went to his local home region, we read of him, "He did not many mighty works there because of their unbelief" (Matt. 13:58). The same general conditions obtain to-day. Regional leaders in social Christianity are buffeted on all sides because of the unbelief of the masses whom they are trying to lift to higher levels of Christian living in human society. But as Christ continued to labor, despite feeble reponse and lack of co-operation, so should his true followers untiringly accept the challenges of the problems of their respective regions.

(1) *Provincialisms.* One of the chief difficulties encountered by Jesus was the intense provincialism of the Hebrews. The Pharisees, especially, were quite sure that their particular ways, in religion, in education, in government, in daily life, and indeed in all things, were exactly right; and at the same time they had rather definite convictions that the traditions and customs of other peoples, if in any way conflicting with theirs, were grievously wrong. Instead of subscribing to the Pharisees' views, however, Christ uttered against their provincialisms the most vehement condemnations which he ever made. On one day

alone, repeatedly he poured out his righteous wrath upon them: "Woe unto you, scribes and Pharisees, hypocrites" (Matt. 23). Christ belongs to all peoples and all ages, and he absolutely refuses to be tied down to any one region or any one time.

Yet, there are many regions in the world to-day, some of them populated by large numbers of nominal Christians, that will go to almost any limit in their efforts to enforce local traditions and customs, even if it be at the expense of other peoples and regions. They even require as tests for being good Christians, that other peoples wear the same styles of clothes, play the same sorts of games, revere the same types of government, employ the same systems of economics, etc., as they themselves do. Moreover, they would have every one believe that the peculiar composites of folkways attained by them in one section at some given time furnish Christian standards from which, if any considerable departure is made, those departing automatically become pagans and heretics. An outstanding instance is the slave economy of the old South, which was vigorously sanctioned by the vast majority of local Christians, who taught that any dissent therefrom was un-Christian. Another example is the Victorian period, in which English-speaking Christians felt that the very apex of religious life had been reached, but on the rotten foundations of which the twentieth century was well-nigh wrecked.

Even now American Christianity appears to be more American than Christian, and the same excessively nationalistic alloys seem to be found in the religions of all so-called Christian nations. God suffers "all the nations to walk in their own ways," so far as local traditions and customs are concerned (Acts 14:16). Still, the privileges and obligations of God's kingdom, when embraced, are available to all peoples; and religiously all Christians become united in the timeless, universal Christ. Indeed, it is incumbent upon genuine Christians to relinquish all localized and specialized religious fetiches, national and otherwise "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all one in Christ" (Gal. 3:28).

(2) *Institutions.* Some folkways are concerned with such regular and important areas of life activities that they crystallize into what we call institutions. Six major institutions to be found throughout most of the world now are home, church, school, government, industry, and community. Five other emergent institutions are science, recreation, health, communication, and transportation. Also, many smaller institutiins and quasi-institutional special-interest groups flourish in many localities. Presumably, there will be an increasing number of institutions as society becomes more and more complex; although some thinkers believe that the near future will witness a reduction in the number of institutions, with a survival of only the fittest. The major institutions, at least, both those which are fully existent and those which are emergent, will likely continue, even though in greatly modified form, so long as human society perpetuates itself. In practically all institutions there are regional variations, especially during times of far-reaching changes such as ours, but some similarly confounding institutional situations may be observed in almost every region.

Now, it is immediately evident that if a person is to live day by day as a Christian, these institutions with which he is vitally connected must be Christianized. Can a person live individually as a Christian in the midst of social institutions which are not Christian? Will he not perforce engage in institutional activities in a conventional fashion? And if these standardized activities are un-Christian or even non-Christian, will not his individual participation therein automatically be un-Christian or non-Christian? Jesus explicitly stated: "No servant can serve two masters" (Luke 16:13). Yet, so long as institutions remain un-Christian while individual Chrstians serve them, there is an effort, however unconscious, to serve two masters; namely, one's individual Lord and one's institutional interests.

Consider again Christ's dealings with the Pharisees. After his last public discourse, it is written: "Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue; for they loved the glory that is of men more than the glory

that is of God'' (John 12:42, 43). It is true now, even as it was then, that religion is used to condone and glorify local customs. In America, for instance, several branches of the Christian church have at various times given their sanctions to slavery, to economic exploitation, to ignorance, to political corruption, to war, and to many other un-Christian things. Other institutions are in a far worse un-Christian plight than the church, which, even though it has made many compromises, is the most Christian of social institutions.

When an individual feels constrained, for policy's sake, to subscribe to un-Christian activities, either he is devoid of genuine spiritual sensitivity and stamina, or else he finds himself in a terribly demoralizing spiritual dilemma. Much of this strain and duplicity could be avoideed, if social institutions were Christianized to the fullest possible extent. Hence, we find among socialized leaders an insistent demand for such Christianization, so that individual Christians will not be compelled to lead double lives. And this demand is in harmony with the teachings of Jesus. In the Parable of the Great Supper, and in many other instances, he clearly expressed his displeasure with those who allow institutional interests to interfere with religious obligations (Luke 14:15-24).

(3) *Pathologies.* As by-products of our blundering provincialisms and our faulty institutions, there are many pathologies, or types of human suffering, which are not given Christian treatment. In a very real sense every living person is a pathological subject, and this consideration should make all of us more charitable towards each other. But there are some special pathological types which may be mentioned.

The more glaring pathologies, of course, are those of dependents, defectives, and delinquents. Among several statements of Christ regarding impoverished people, we have this one to the rich young ruler: ''Sell all thou hast, and distribute unto the poor'' (Luke 18:22). Instances of miraculous healing of both body and mind by Jesus are too numerous and too familiar to require citation here. Christ's dealings with criminals should not be overlooked. When the Pharisees brought an adulterous woman to him for condemnation, he dismissed her

with the simple admonition: "Go, and sin no more" (John 8:11). He quickly forgave the thief on the cross (Luke 23:43). Always he dealt constructively with offenders. Seeming to speak to all types of weary human sufferers, Jesus gave the invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). Can it be said that we as yet have Christian attitudes towards our most obvious pathological cases, much less the minor ones, or that we use Christian methods in dealing with them? To all of them Christ gave gracious helpfulness; to many we give condemnation or, what is worse, indifference.

Less glaring types of pathology among relatively normal people are even more numerous than the more glaring types just indicated. Oppressed personalities, resulting from improper environments, false standards, and conflicting loyalties, are to be found almost everywhere. Our regional traditions and customs compel us sometimes, not to serve just two masters, but to give allegiance to numerous masters. With several major institutions, themselves ofttimes conflicting, competing with individual spiritual aspirations, many people find their personalities being torn asunder by many divergent, yet seemingly necessary, loyalties. This phenomenon is observable in the lives of many Bible characters, even though they lived in a relatively simple society. How much greater must be the pathological strain of individuals in our modern highly institutionalized social order, with its manifold claims upon our fractional allegiances!

Perhaps children in their formative years feel personality strain even more than adults. No greater illustration of pious people failing to follow Christ could be found than in their misapprehension of his teachings regarding children. Cruelly, with many pathological results, they suppress the personalities of children, tossing them about as so many human footballs among several restraining and conflicting institutions, including home, church, school, and others, and seeking to make of them miniature adults. Exactly to the contrary, Christ taught that Christian adults must become like children, plastic and unsullied, with simple faith and docile minds. "Except ye turn, and be-

come as little children, ye shall in no wise enter into the Kingdom of heaven" (Matt. 18:3).

2. *Christianity and World Problems.* Passing all too hurriedly from regional problems, we shall note some possible applications of Christian principles to the solution of problems which are almost world-wide in scope. During the generations which have elapsed since he went away, there have continually been those who, predicting the immediate return of Christ to establish his heavenly Kingdom, have refused seriously to consider any efforts to bring in his Kingdom in this world. Such an attitude appears to be directly contrary to the teachings of Jesus. Concerning his return, he said: "Of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father" (Mark 13:32). Those who set even an approximate date for Christ's return are, therefore, exceedingly presumptuous, claiming to know more about the matter than Christ or angels. But more than that, Christ definitely taught his disciples to pray and to work that God's Kingdom might come upon the earth (Matt. 6:10; also John 14:12).

If throughout the Christian era those who have claimed to be Christ's followers had heeded his commands that they Christianize the world, it would now be much more like heaven and far from its present plight. Let us seek to discover some of the neglected social elements in the Christian message regarding conflicts, outlooks, and attitudes in all ages, especially in the modern world.

(1) *Conflicts.* The world is full of conflict to-day. We should not overlook the value of conflict, provided it is in the right direction and does not reach violent proportions. Remember that Paul exclaimed exultantly: "I have fought a good fight!" (2 Tim. 4:7). However, when conflict takes a selfish turn and becomes too severe, there are dire results. Wealth, race, and war are probably the three chief centers, although by no means the only centers, of dangerous world conflict in our times. We have recently witnessed the near collapse of a capitalistic system which received its initial impetus less than two hundred years ago with the early development of the industrial revolution in England. It was not dropped down out of the

skies; rather it grew up from the wealth of earth. That it has some good features is undeniable, but its great concentration of wealth in the hands of a few is assuredly contrary to the teachings of Jesus. He commanded the rich young ruler to sell all he had and to give unto the poor (Luke 18:22). In a parable Christ represented God as saying to a rich man who "had much goods laid up": "Thou foolish one, this night is thy soul required of thee" (Luke 12:19,20). In the Sermon on the Mount Jesus specifically instructed Christians: "Lay not up for yourselves treasures upon the earth" (Matt. 6:19). However, in the Parable of the Talents, he seemed to commend honest trading and the accumulation of some wealth (Matt. 25:14-23). Christianity certainly demands a much fairer distribution of wealth than now exists, and if there could be such distribution, the world would no longer seethe with so much economic conflict.

On the matter of race the Bible speaks very definitely. Cured of his race prejudice by his vision at Joppa, Simon Peter said: "Ye yourselves know how it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God showed that I should not call any man common or unclean" (Acts 10:28). Paul declared that in Christ there can be no distinctions between Greeks, Jews, Scythians, barbarians, or others. (Col. 3:11). In his vision of the New Jerusalem John saw "a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb" (Rev. 7:9). Christ himself, physically of the Jewish race, was willing to deal with the Samaritans, the Romans, and others (John 4:9, 10; also Matt. 8:5-10). Moreover, he "gave himself a ransom for all" (1 Tim. 2:6). Outrageous racial conceits stand rebuked before all these Christian teachings. Race prejudice may appear to be natural; it may even seem to be unavoidable; but it is most assuredly not Christian.

Strangely enough, the Christian church often has given its sanctions to greatly concentrated wealth, to highly charged race prejudices, and even to the wholesale murder involved in war. Usually the church condemns past wars and future wars, but rarely ever does it oppose a current war. It was prophesied of

Christ that he would be the "Prince of Peace" (Isa. 9:6). On the occasion of his birth, the heavenly host sang: "Glory to God in the highest, and on earth peace among men in whom he is well pleased" (Luke 2:14). Christ himself gave as one of the Beatitudes: "Blessed are the peacemakers; for they shall be called the sons of God" (Matt. 5:9). It is indeed difficult to see how war can ever be called Christian, even though many nations tried to carry the Christian God with them into the World War—almost a blasphemous procedure! With military conflict again threatening to engulf the world, it is the duty of every nation utterly to oppose war.

(2) *Outlooks.* "Where there is no vision, the people perish" (Prov. 29:18). Certainly we seem to have gone backward rather than forward in our vision of world relationships during the past few years. Horrible though the World War was, it somehow gave people a greater interest in other nations, and under the leadership of Woodrow Wilson the world had visions of international co-operation. But recently there has been a resurgence of nationalistic designs and every nation is seeking its own selfish interests. Modern nations are like some described in the Old Testament: "Every nation made gods of their own" (2 Kings 17:29). The realization of God's Kingdom on earth and the apocalyptic picture of heaven both demand the greatest possible co-operation between the nations of mankind (Matt. 28:19; also Rev. 7:9).

One of the greatest needs of the Christian world to-day is leaders with prophetic outlook, who can intelligently and sympathetically interpret God to the present generation. We have countless priests who are trying to enforce codes which are at least partly outworn, but only occasionally does a prophet arise above the surface of the mediocrity into which we have settled. On every side people are begging for Christian interpretations of the great problems of the modern world, while the vast majority of church leaders are withdrawing into their psychological and spiritual monasteries, apparently afraid to face life. If, perchance, some few prophets dare to suggest that Christ's teachings be applied to all social relationships, they are immediately labeled "dangerous." Jesus lamented the stoning

of prophets, but many of his professing followers continue to persecute every prophetic leader (Matt. 23:37).

Christ was fully abreast of his times, and he has remained perpetually contemporaneous. He deplored the fact that religious leaders of his day had so little contemporaneousness, as he told them: "Ye know how to discern the face of the heavens; but ye cannot discern the signs of the times" (Matt. 16:3). These words of Jesus are as true and as pertinent to-day as they ever were. They still constitute a tremendous rebuke to some so-called leaders who "made up their minds" in the "good old days" and who will not meet the issues which have subsequently emerged. How much merit is there in a "leader" who obscures the really big social problems of the modern world, which affect billions of individuals, by giving continuous and exclusive attention to relatively minor problems of an extremely provincial and hyper-individualistic sort? It was just such "leaders" whom Christ called "blind guides" and whom he bitterly condemned for straining out gnats and swallowing camels (Matt. 23:24). If one cannot even see the momentous problems of our generation, then by what magic token does he hope to exercise leadership? "Can the blind guide the blind?" (Luke 6:39).

(3) *Attitudes.* Even though we honestly face the conflicting problems of the modern world, and even though we develop sufficient vision accurately to interpret them, we shall yet need the proper attitudes with which to gain their solution. Such attitudes may be found in the realms of love and faith, hope and truth, beauty and duty, progress and creative living.

The first principle of Christianity is love. "He that loveth not knoweth not God; for God is love" (1 John 4:8). Christ himself, when asked to define the essence of religion, declared it to be the love of God and the love of man (Mark 12:30, 31). There could be no stronger or nobler social concept than love. The problems of the world will never be solved, until people of all types acquire such loving attitudes as will fill them with enough sociality to give them concern for the welfare of all other peoples. And along with love, there must be faith. God had enough faith in man to create him in his own image (Gen.

1:27). But men do not seem to have a great deal of faith in each other, and so long as this mutual distrust between people remains, the social problems of the world cannot be satisfactorily solved.

"Faith, hope, and love" were declared by Paul to be three great attitudes (1 Cor. 13:13). We have already mentioned love and faith. Just what does hope mean here? Certainly, not hopeless pessimism, nor blatant optimism! Rather, it means meliorism—a looking upon both the favorable and the unfavorable aspects of life, with a belief in the superiority of the favorable aspects and an effort actually to make human society better. Such an attitude will require as its companion the scientific attitude, which in brief is an honest, painstaking search for the truth. In the end all problems, from the biggest social problems to the smallest individual problems, have to be settled on the basis of truthfulness. "Ye shall know the truth, and the truth shall make you free" (John 8:32). Why, then, should any Christian leader fear the discovery of more truth, if through such discovery society's problems may be more surely solved and mankind made more free from the blight of ignorance?

"Beauty" and "duty" are two other suggestive words in this connection. Paul wrote: "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). In other words, Christians should search out the beautiful things, both actual and potential, to be found in all types of people, particularly in people belonging to groups unlike their own. Such mutual searching for beauties on the part of dissimilar peoples would help to solve many of the world's problems. Perspectives of beauty however, must be re-enforced by performances of duty. One can spend so much time in the contemplation of the beautiful, that he will fail actually to engage in the accomplishment of definite social tasks. Mere social romancing, even though Christian in tone, is hardly sufficient in a world torn by strife. Christians could and should do much to-

wards the sublimination and the elimination of human conflicts. Remember that Christ himself said: "By their fruits ye shall know them" (Matt. 7:20).

Before concluding, let us observe that in a creative universe the attitude of progress is essential. Christian leaders should always be in the vanguard of humanity's advancing forces. God said unto Moses: "Speak unto the children of Israel, that they go forward" (Ex. 14:15). Paul, after having gone a great distance in the Christian life, declared: "I press on toward the goal" (Phil. 3:14). Lot's wife only looked back, and she was turned to a pillar of salt (Gen. 19:26). Any one who looks back or goes back must pay a dreadful price, and all of the social groups with which he is affiliated will also automatically be penalized. Jesus emphatically stated: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9:62). God is still creating the world, and in its further development he can use only those individuals and groups of individuals that will move forward with him as he gradually unfolds the drama of the ages in his great redemptive purposes. To those who live creatively with Christ, infinite spiritual resources are available for the solution of all individual and social problems (John 15).

Expository.

Paul at Athens.

By Professor J. McKee Adams

Acts 17:15-33.

1. *Visit not Accidental.*

It is usually thought that Paul's visit to Athens was accidental, or that he was merely marking time in this seat of enlightened culture while waiting for developments in Thessalonica. It is clear that the turn of events in Macedonia had hastened his departure, but his arrival in Athens should be regarded in the light of an expansive program of missionary activity that included the Graeco-Roman world in its sympathetic sweep. Jewish opposition, whether at Thessalonica, Berea, or elsewhere, was not the determining factor in the selection of fields of labor nor in the points subsequently reached in the course of his journeys. Obviously, Paul moved along definite lines in the furtherance of the Gospel, always directed by the Spirit whose guidance he sought and followed. Regarded in the retrospect, the steps of the great Apostle were successively directed to the outstanding cultural centers of Syria, Asia Minor, Macedonia and Greece for the express purpose of winning these strategic points in missionary expansion. Here were the great clearing house associations, the commingling of throngs in market places intent on telling or hearing something new; here the sounding boards which echoed into provincial areas the headline features of each day. The evangelization of these centers meant the inevitable working of the leaven of Christianity into adjacent communities. Consequently, a plan of conquest that incorporated the pivotal centers of Antioch, Tarsus, Ephesus, Troas, Perga, Philippi, and Thessalonica could not possibly have excluded Athens, the most brilliant representative of the cultural and religious backgrounds of the Graeco-Roman world. Indeed, under no circumstances would Paul have passed directly from

Thessalonica and Berea to Corinth, thus ignoring the one city whose example was an unfailing inspiration to civic life throughout the eastern half of the Roman world.

2. *Approach to the City.*

It is not clear whether Paul came to Athens from Berea by the overland route or by water. There is an intimation of the sea route in the expression "they sent forth Paul to go as far as the sea," while in the statement following there is a suggestion of a landward passage: "They conducted Paul to Athens." In the latter case they would have passed through the great Thessalian Thermopylae section, the vale of Tempe, and the ancient site of Thebes to Athens. Going by vessel, Paul would have followed the coastwise lanes of the western Aegean to the Piraeus, the principal port of Athens which looks out on the Bay of Salamis where the Persian fleet was anchored prior to its decisive defeat in 480 B. C. The Piraeus was located about five miles from the metropolis, being joined by a double wall approximately 60 feet high. Between these walls was a stretch of land 250 feet wide, in the center of which was the grand boulevard connecting Athens and its port. We may believe that the street was embellished with Hellenic elegance from one end to the other. Along this way Paul would have approached the Hill of Athena to bear testimony concerning Calvary.

3. *Reception at Athens*

Life at Athens was largely spent in the open. In common with other eastern cities, the streets of Athens were thronged with people, the market places hummed with strange tongues, the cloisters of the schoolmen were crowded while leisurely groups strolled here and there inquiring about the newest developments in world affairs, or rehashing the philosophical shibboleths of the old masters. Strangers from neighboring cities and countries drifted to Athens to keep abreast of the times or to become numbered with those who inquire into the realm of cause and effect, of truth and error, of religion, politics, or social conventions. Into such an atmosphere Paul came. It is

true that the Athens of Paul's day was no match for the brilliant city of Pericles four centuries earlier, being particularly outclassed in its architectural, sculptural, and philosophical achievements, but this should not be mentioned to its disparagement—the world subsequent to that culmination of culture has experienced similar shortcomings. Athens was still glorious; its invironment offered the best evidences of human progress then available. Men still conversed on religion, ethics, morals, science, politics, and commerce. Epicureans and Stoics debated the virtues and frailties of human nature, Sophists declared the pre-eminence of worldly wisdom, Cynics skeptically examined the conclusions of all and accepted none, while the spirit of inquiry ventured into every phase of domestic and international concern. It was these free-thinkers and inquirers into the higher disciplines of life who challenged Paul and with whom he crossed swords.

4. *The Challenge of Religion at Athens.*

One of the most attractive aspects of Paul's personality was his versatility. He was at home anywhere and at any time. Expressed in his own words he was able to become "all things to all men." He was no recluse who had lost vital touch with men and things or who looked with indifference on ordinary affairs which concerned the common man and the intellectual. It was his glory that humanity was always attractive, that any thing of interest to his fellows could not be foreign to him. But this interest was not a matter of late development, as if he had experienced a new birth in human sympathies since arrival in Athens. We may believe that his walks about Athens were not idle strolls but attended by deepest thought. His emotions were greatly stirred as he observed the evidences of entrenched polytheism at Athens, but this was not the first time his sensibilities had been shocked by paganism. That was a common experience in every community visited since leaving Antioch in Syria. The whole of the Near East was held in the thralldom of a superfical religious system that proffered all that the weakness of human nature craved, but nothing that it needed.

As Paul observed all of this material expression of current religious thought, his Jewish antipathies might have been asserted in vigorous denunciaton and condemnation. He knew that there was not one of these objects of worship that was able to satisfy the inherent needs of sinful nature, that none could have offered a semblance of hope or help. But the sensitive soul of the Apostle discriminated with a sweet reasonableness in detecting therein a universal seeking and searching after God. He could remind the Romans that, in the midst of human perversity and gross misrepresentation of God, He had not left Himself without witness. Here was overwhelming proof of that conviction! Every stone in Athens cried out that man is constituted religious, that he is reaching up after the light. Paul knew that Athens would never find God through polytheism, pantheism, or philosophy, but he likewise knew that all these were beams in darkness with potentialities of a spiritual sunrise in a fuller revelation. This is not to contend that out of polytheism we come to the true knowledge of God by religious evolution—that is contrary to the whole course of religious development—but rather that where God has indelibly stamped His likeness on the human soul, thereby investing life with the characteristics of His own nature, man is capable of perceiving and responding to the upward calling. The Greeks themselves characterized man as "the upward looking" creature, and Paul could recognize in this outward show of religious fervor something of the upward trend and the heavenly pull.

5. *Paul's Response.*

With wonderful directness and simplicity Paul passes from a meaningful inscription to an "unknown god" to the exalted conception of a personal and spiritual Creator who sustains vital contact with the world of men and things, and who by acts of gracious providence proves Himself the source and preserver of all. The sublime conception of a cosmic order heading up in a sovereign person whose creative will and power were benevolent struck at the very heart of philosophic inquiry at Athens through the centuries; it was the one objective that

challenged their best thought but which, through the maze of a hopeless and helpless polytheism and an impersonal pantheism, they had never attained. God was no autocrat who from his isolation on Olympus amused himself by casting thunderbolts or nodded indifferently at the frailties and wanderings of men! On the contrary, God is the great Giver, the one who brings into existence, crowns with blessings, and preserves continuously.

That was a dynamic thought for complacent Athens, but its corollary was just as potent: God is the controller of men, of nations, and of history. Here is no comfort for a callous deism that is satisfied to place God on the edge of the universe in splendid isolation. He is self-placed at the beginning and will not be disconnected with the processes of world movements and development. Use whatever terms we may, transcendence or immanence, over the world or in it, this is not theology nor philosophy but the supreme guarantee of the world's proper and only consummation—God is guiding the affairs of this earth with the reins securely and permanently in His hands. There is no place here for pessimism either of Stoic, Epicurean, or Cynic, but radiant optimism for every soul seeking for assurance in something that abides.

Furthermore, this God who creates and controls is also in contact with men in redemptive activity. Significant is it that He made man to seek after Him and to find in Him the full and final answer to every question in the world and out of it. These Athenians had experienced the seeking activity in a most remarkable manner. Where temples are reared the spirit of man is shown as aspiring; infidelity raises no monuments nor builds any shrines! Obviously, here at Athens we may believe that the ceaseless quest of men after God came as near to fulfilment as ever it could have come in such an environment. It is true that Athens did not make the re-discovery of God through the perfection of material splendor, but here was certainly the expression of man's desire to achieve through his own powers and perceptions communion and association with the divine. But did the Athenians know that they were being sought? Back of all this display of human errancy stands One who is likewise

seeking and who will find man through the restraints of grace, mercy, and love. Unquestionably all forms of Paganism depict the unceasing effort of men to find God, but in Christianity there is the glorious spectacle of God in search of men through a condescension of love and a recovery by grace. His overtures of mercy have gone forth to men everywhere, even now His commands are being repeated that all should repent and commit themselves to righteousness, the criterion of final judgment based on the life, death, and resurrection of Jesus.

Finally, Paul could never overlook the gross misapprehension of Athens regarding the nature of Deity. Four times the narrative surveys Athens as a religious field, featuring for us its idols, altars, temples, and unparalleled ornamentation, but in no instance is there the slightest intimation that the Greeks had apprehended the supreme object of their search. There is no occasion here to assume a charitable attitude in evaluating these religious zealots who reached perfection in ceremonialism both in theory and practice, nor to conclude with harsh judgment that where all was vanity everything was vain. That was not the attitude of Jesus when the wondering multitudes of Israel appeared as sheep without a shepherd, nor was it the feeling of Paul who experienced paroxysms of pity, tenderness, and broad sympathy when Athens and its pantheon groped before him in darkness, struggling for the light. What a display of piety it was! Gorgeous temples whose proportions were perfect in whatever manner conceived, whose costliness far surpassed the tribute of any other people, ancient or modern, and whose embellishment was in full keeping with the reverential spirit that called them into existence. Great masters, inspired by religion, followed in the wake of Phidias and Praxiteles to lay on the altar of polytheistic Athens a votive offering in sculpture, painting, and architecture that has not only never been surpassed but never equalled. Indeed, art at Athens reached perfection and has remained the norm of human effort. No wonder Paul was stirred! Even the modern visitor, sympathetically approaching the areas now devastated by the forces of nature and of man, is deeply moved. Though he sees to-day only the torn

garments of the glory that was Greece, every fragment of these imperial remains is a silent testimony to the unquenchable spirit of man "to strive, to seek, to find, and not to yield." The pilgrim to Jerusalem, standing uncovered in the Temple area on Mt. Moriah, has no difficulty in visualizing the whole procession of Israel's yesterdays, her pageantry of darkness and light, nor strains to hear the voices of prophets and priests proclaiming light and love to the nations. Likewise, when one enters the the propylaea at Athens, follows the sacrificial way, observes the present ruins of once-glorious tabernacles, he cannot fail to hear Athens' cry for light and life! Nor can he fail to answer with Paul: "He is not here, but is risen!"

6. *Paul's Dismissal and Departure.*

Was Paul's defense a failure? Too frequently we have been disposed to count it futile in spite of Dionysius, Damaris, and others. But here is one of the most powerful deliverances of his amazing career. Even in Athens, on the Hill of Ares, the Gospel is shown in the extremes of its reach, rising above social strata and artificial distinctions to strike at the center of human need. Paul did not 'philosophize' at Athens; he did that which every intelligent preacher would have done under similar circumstances; he appealed to Athens at the point of its central religious interest, and succeeded. It is true that some of these intellectuals laughed at him, but not all; it is true that he left Athens with a heavy heart, but not with regret that he had preached the wrong sermon or failed to say the right thing. Certainly Paul would have said more, had he not been interrupted, but he had nothing to retract. Indeed, we may be sure that Paul preached the crucifixion and the resurrection of Jesus in the full conviction that for Greeks, as well as Jews, He was the power of God and the wisdom of God.

The Appeal of John's Gospel.

By W. Everett Henry, D D., McMinnville, Oregon.

Of all the books of the New Testament probably no other makes as great an appeal to Christian people as John's Gospel. Generation after generation the Lord's people have turned to it for comfort and enlightenment and inspiration, and have found themselves growing fonder of it as the days passed. What is there about this gospel that makes it so attractive and so helpful to those who love Christ?

Its Simplicity.

In answer to this question we readily think of its simplicity. Its words are simple and its vocabulary is not large. As far as language is concerned it is by far the easiest reading of the New Testament. Its plan is simple. There are two general divisions, the prologue (1:1-18) and the narrative (1:19-21:23). The narrative also consists of two parts, the self-revelation of Christ to the world (1:19-12:50) and the self-revelation of Christ to his disciples (13:21). In vocabulary and arrangement of materials the gospel is almost simplicity itself.

Its Supplementary Nature.

Another element in the appeal of John's gospel is the difference of its contents from the synoptics. For example, in the first three gospels Christ's work is almost exclusively in Galilee, and John mentions only five events connected with the Galilean ministry. As Dean Alford remarks, "had we only their (the Synoptists') accounts, we could never, with any certainty, have asserted that He went to Jerusalem during His public life, until His time was come to be delivered up. They do not, it is true, exclude such a supposition, but rather, perhaps, imply it. It would not, however, have been gathered from their narrative with any historical precision." John's gospel brings Jesus to Jerusalem at least four times before the final entry and passion.

Because of these and other more fundamental differences to be noted later, many feel that John's gospel was written to

complete and supplement the Synoptics; that John, having lived to read and consider the other gospels, set himself to complete the picture of our Lord's life and work which these narratives left imperfect. Whether or not we can feel that John wrote with this intention, it is quite evident that in his gospel he actually did the thing suggested.

Its Profundity.

If a casual reading of John's gospel reveals its simplicity, a careful reading makes very clear its profundity. The first verse of the prologue draws us into the profound things of life and thought and we are steadily kept there until the last verse of the epilogue. Through the "Logos" of the prologue we glimpse eternity past, and through the "If I will that he tarry till I come" of the epilogue we momentarily view the eternity that is yet to be, and all the chapters in between tie the common things of daily life in with the marvellous things which are eternal.

The testimony of Irenaeus is that John wrote his gospel "to remove from the minds of men the error which Cerinthus had sown therein, and still earlier, the Nicolaitans . . . also to establish in the church the rule of truth, that there is one God Almighty, who, by his Word, created all things, visible and invisible." The statement of Clement of Alexandria is that "John last, perceiving that the bodily things (relating to Christ) had been made manifest in the Gospels (previously written), being also encouraged by his intimate friends and moved by the Holy Spirit of God, made a spiritual Gospel." Eusebius writes thus: "For these reasons the Apostle John, it is said, being entreated to undertake it, wrote the account of the time not recorded by the former Evangelists . . . giving the deeds of Jesus before the Baptist was cast into prison . . . It is probable, therefore, that John passed by, in silence, the genealogy of our Lord, because it was written by Matthew and Luke, but commenced with the doctrine of the divinity, as a part reserved for him by the Divine Spirit, as for a superior." Whether these quotations simply reflect the opinion of the writers arrived at by the study of John's gospel or pass on the substance of traditions current

in the areas and days in which they were written, they unite in emphasizing the profundity of the gospel to which they refer.

A child can read to gospel of John in a translation, a novice can read it in the original Greek, but who has yet been able to sound its depths and scale its heights? How incomplete the revelation of our Lord would be without it, what glorious vistas of truth would be lost from sight!

The Ability of the Author.

In any analysis of the appeal of John's gospel the ability of the author must be recognized.

This article is written in the full belief that the Apostle John, the "beloved disciple," was the author of the gospel which bears his name, but the truth of what is here set down is not dependent on that view.

There is in this gospel remarkable portrayal of truth and incident in simple speech. Instances might be multiplied, but take two or three almost at random. In the first chapter we are told Andrew "first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. *And he brought him to Jesus.*" What could be simpler or more vivid than this last sentence. Again, what could be more terse and comprehensive than this from the last chapter: "Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me"? Where is there to be found anything more completely embodying simplicity, stateliness and majesty than these words from the fourteenth chapter: "Let not your heart be troubled: ye believe in God, believe also in me. . . . I am the way, the truth and the life: no man cometh unto the Father but by me"? Only a personality of the first magnitude could write thus.

There is in John's gospel also a remarkable understanding of the Christian heart and life. Almost more than upon any other portion of the New Testament the searchlight of investigation has been turned upon John's gospel. But rising out of the sea of theories and speculations like the rock of Gibralter is the unshaken conviction, to use the words of Canon Raven, "that

the Gospel verifies itself in spiritual experience: it is the source to which Christians inevitably turn, and never more than in the conditions of our time. For the aspiring or the distressed, for the worker or the worshipper it is still 'the most beautiful book in the world', the most inspired and the most inspiring.''[1] A book that has exercised this appeal to Christian hearts through nineteen centuries could have been produced only by one of the unique characters of the ages.[2]

But the supreme manifestation of the ability of the author of John's gospel is his understanding and portrayal of the Christ in both his earthly and heavenly relationships. This will appear as we discuss the concluding element which makes this gospel appeal so continuously and strongly to Christians of all ages, viz.,

His Conception of Jesus.

1. Its Sublimity. More distinctly and emphatically than either Matthew, Mark or Luke, John presents Jesus as the Son of God, the God-Man. As the ''Logos'' he was in the beginning ''with God'' and ''was God'' He was the creator of all things, ''without him was not anything made that was made.'' This eternal Creator was ''made flesh and dwelt among us.'' Thus ''tabernacling'' he wrought ''signs'' which declared his deity and uttered such words of wisdom as ''never man spake.'' Before Pilate, on trial for his life, he is more master of the situation by far than the Roman governor, quietly declaring, ''My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.'' And to Pilate's question, ''Art thou a king then?'', he calmly states, ''To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.'' Beyond question the majesty of the simple statement, ''I and my Father are one,''

1 "Jesus and the Gospel of Love", p. 197.

2 It is a book of which every chapter reflects the genius and experience of a tremendous personality—and all through the personality reflected is the some.—Streeter, "The Four Gospels," p. 382.

sets the tenor of the whole gospel from the first verse to the last, and the sublimity of that claim cannot be surpassed.

2. Its truth. The truth of the conception of Jesus to be found in John's gospel can be argued from its harmony with the other New Testament writings. It is true that the deity of our Lord is not so frequently stated in the other gospels as in John, but the conception of Jesus as the God-Man is in no wise alien to these gospels, and it may well be doubted if either of them can be carefully read by an unbiased mind without finding that conception securely embedded in it. The writings of Paul present Jesus as Himself God as consistently as does John's gospel. So also does the letter to the Hebrews. In short, not only is it true that there is no book in the New Testament which does not fully harmonize with this conception, but it may safely be asserted that every book in the New Testament, when read with an open and comprehending mind, will be found to carry this conception at its heart, and to require it of any who will understand its message.

The truth of John's conception of Jesus may be argued further from its prevalence in the life and thought of the church. Questioning the deity of Jesus is no new thing. Probably there have always been those in the Christian Church who have entertained uncertainty as to this particular doctrine, and at times large sections of the Church have rejected it in essence. In the fourth century, for example, Arianism and Semi-Arianism were accepted by large groups within the Church. But then, as always, John's conception of Jesus as the God-Man prevailed. In fact, in the light of Christian history as a whole, and especially when we consider the story of modern Unitarianism, it becomes evident that there is not enough dynamic left in the system of thought and life that denies the deity of Jesus to extend itself. Groups holding such views may continue with some vigor through a considerable period of time, but they tend to die out. Weakened missionary motive seems to come inevitably with uncertainty of conviction that Jesus is essentially divine.

3. Its beauty. The beauty of John's conception of Jesus lies in part in its sublimity. In it are to be found vastness of

comprehension, grandeur of proportions, harmony of adjustment of part to part and the finish of detail of the intellectual and spiritual artist.[3] Here is to be found the beauty of great mountain ranges and of stately cathedrals blended into one. However this conception, truly one of the grandest ever to enter into the mind of man, may have come to John, he passed on to us with a skill of presentation scarcely less remarkable than the conception itself.

The beauty of this conception lies also in part in its truth. Just as falsity always has the element of ugliness in it, so truth always has the element of beauty in it. The more of truth to be found in any conception the more of beauty there is in it. To a remarkable degree, many would say to the highest degree possible, the appealing beauty of sublimity and of truth inheres in John's conception of Jesus as the God-Man.

When all is said concerning the simplicity of John's gospel, and concerning its supplementary nature, its profundity and the ability of the author to understand and portray his Saviour and his fellowmen, the heart of the appeal of this gospel remains comparatively untouched. That is to be found in the writer's conception of Jesus, a conception gloriously sublime and true and beautiful, conceived by one of the greatest souls of all generations and set down for us with the skill of a genius. As past generations have felt the appeal of this gospel and have rejoiced in its comfort, instruction and inspiration, so future generations also will continue to find it "the most beautful book in the world."

3 No one without the artist's mind could have drawn the word pictures of the Fourth Gospel.—Streeter, "The Four Gospels," p. 383.

Facing Pastoral Problems.

Professor G. S. Dobbins, Editor.

That there are differences between preaching and teaching is obvious. It is equally clear that preaching and teaching have much in common. What may the preacher learn from the "new pedagogy"? Dr. Tralle is thoroughly competent to state the case for the new emphases in modern education, and to indicate the implications for homiletics. A study of this paper should yield many practical values both for preachers and teachers. G. S. D.

Pedagogy and Preaching.

Henry E. Tralle, M.A., Th.D., New York City.

It would be of distinct advantage to the sermon if every preacher were trained pedagogically as well as theologically and homiletically.

Homiletics is at its best when it avails itself of the supplemental reinforcing values of a dynamic religious pedagogy as practiced and taught by its most enlightened exponents.

Transformation of Life

The transformation of life is the ultimate objective of the Christian teacher of to-day, and not the mere teaching of "lessons." Can any preacher rest contented with any lower aim? In the thinking of the Christian teacher, lessons are important only as they are expressive of life and can be made to minister to life.

The reputable, experienced teacher of to-day has been long done with the formalism of the Herbartians and their deification of knowledge-content. If there is, anywhere, any teacher who is engaged in a futile effort to "impart" knowledge, he is

suffering from a dreadful disease that was quite common some years ago, namely, "knowledge-contentitis," and he ought to be sent to a pedagogical hospital for pathological treatment.

We have learned that knowledge can not be imparted. If we could impart what we know, we should lose it in the act of impartation; and most of us can not afford to lose the little knowledge of which we are possessed!

Moreover, we have learnel that the impartation of knowledge in itself, if we could admit its possibility, would not be worth doing. We are, rightly, concerned with knowledge, both for ourselves and for those whom we teach, but only in so far as it can be made to minister to life.

Knowledge is but the raw material of the school. It must be desired and hunted and found and utilized by the teacher and the taught, as they live together and work together in adventurous, happy co-operation. Knowledge must be dug up from the wastes of mechanics and transplanted in the cultivated fields of dynamics. The transplanting and the cultivating constitute the teacher-pupil activity which we call teaching. The intelligent Christian teacher looks beyond his lesson and his school and his method, to see what the Great Teacher saw when he said, "I am come that they might have life."

So the true Christian preacher looks beyond his sermon to the reason for his sermon, namely, the spiritual need of human beings. His objective is the transformation of life. He seeks to bring his hearers into union with God through faith in His Son, the Lord Jesus Christ, and to help them to live the Christian life in fullness and power. His sermons are prepared and preached with this supreme end in view, in dependence on the vitalizing influences of the Holy Spirit. The sermon in itself is nothing, and it becomes important only as it functions in life.

Reorganization of Experience

A second pedagogical emphasis in religious education, today, is the requirement that the teacher, in order to attain his life-transformation objective, keep ever before him as his immediate aim the continuous, progressive reorganzation of experience.

This means that the teacher will seek to stimulate and guide his pupils in their thinking, so that they will think straight, think constructively, think creatively. To instruction he must add inspiration. Instruction alone is but a pedagogical skeleton. Inspiration supplies flesh and blood and the breath of life and movement and motive.

The Christian teacher aims to assist his pupils to go beyond a single conversion-experience and to experience religion progressively, and to express it in conduct that is Christian and courageous and altruistic. He wants their attitudes, their emotionalized concepts, the sum total of their thinking and feeling about beings and things, to be increasingly adequate. He wants their ideals, their unrealized wants, to be worthily Christian and progressvely dynamic.

He desires that they shall know the risen, living Christ as an all-sufficient Savior, that they shall desire to know and to do His will, and that they shall become ever more Christlike in their thinking and doing. He is, therefore, in the essential meaning of the term, an evangelist. If he is not an evangelist, he is not really a teacher at all. He is merely a formalistic manipulator of lesson-materials.

This working with God in the making of Christians involves, of course, the development of numerous Christian attitudes and ideals. It is necessary that the followers of Christ shall recognize the church as God's divine organization for the facilitation of the co-operative efforts of Christians in the redemption of the world, and that they shall find their places therein, and shall learn to work courgeously, happily, and effectively.

So with the attitudes and ideals that center in the home and the community and the world. These need to be developed and strengthened and vitalized, through cordial teacher-pupil relationships and through the skilful handling of teaching-materials.

The Christian teacher is concerned for the continual improvement of his pupils' attitudes and ideals regarding vocation, money, marriage, recreation, war, liquor, and so on; and he seeks to assist them in establishing in themselves those "behavior patterns" which will become guarantees of Christian conduct under all possible circumstances.

He is not a mere teacher of virtues. He is not thinking of his pupils as the possessors of the Christian "virtues," or character-traits, each in its own little compartment of personality. He thinks of them rather as being possessed of the spiritual dynamics of virtuous thinking and feeling and desiring and doing, through progressive integration in the achieving of personality.

He is ever praying for and striving for life-change and life-improvement: for progressive reorganization of experience in the interests of creative, useful Christian living.

So with the Christian preacher. He is concerned with something far more important than the mere preaching of a sermon, or the occupying of a pulpit, or the delivering of a message. He has before him an immediate, definite aim. He is undertaking to change and improve life. He seeks to present such a message in such a way as to help his listeners to reach new heights of thought and to sound new depths of feeling, to discern new duties and to make new resolves, and to attain new vision and new hope.

Democratization of Procedures

A third emphasis that is frequently voiced in our literature of religious education is the democratization of procedures. Teachings seems no longer to consist of the dogmatic declarations of an all-wise superior, but rather in searching question, in incitive statement, in skilful suggestion, in persuasive appeal. We have ended with finalities, and are beginning with probabilities and possibilities.

This does not mean, of course, that the note of authority has dropped out altogether from our teaching. The teacher still feels that he is entitled to his convictions; and he has them. But he has lost some of his cock-sureness, some of his self-satisfaction. He has life-problems that are not yet fully solved. He does not feel any call to completely order the lives of his pupils.

Moreover, he has learned that he could not do so if he would. He has learned that dogmatic statement and authoritative declaration fall upon heedless ears. The temper of the times

is opposed to assumptions of formal authority. He has found that his pupils will not accept anything as being true on the mere *ipse dixit* of parent or teacher or preacher. They demand to be shown the whys and wherefores of all statements. They want to see for themselves that a thing is true or untrue. They want ample first-hand justification in their own thinking for making changes in their conduct. They demand even of the Bible that it shall not only be quoted to them, but that it shall be made understandable and reasonable and usable. The competent Christian teacher welcomes this challenge to his intelligence and skill. He recognizes it as essentially desirable, and as a proper projection of personality on the part of his students. He knows that the questioning mind is amenable to reason. He knows that the experiences of pupils can be enriched and controlled only as the pupils become genuinely interested, only as they see things for themselves, only as they are convinced through their own first-hand thinking, only as they freely make their own decisions.

Thus the project principle is coming to dominate pedagogic procedures. Large use is being made of lesson-projects and service-projects, wherein all members of the class group engage in and carry through to satisfactory completion a worthwhile undertaking, all sharing responsibility and each contributing of his best thought and effort in harmony with a mutual plan of procedure.

All members of the group are stimulated in creative, constructive thinking, and are encouraged to express themselves freely and courageously, and all are heard with courtesy and tolerance and appreciation. Teaching is no longer a solo performance but rather an orchestral harmony.

Can this padagogical principle of democratic procedures be applied to preaching? Why not? An increasing number of preachers are exemplifying the principle. If the preacher knows his listeners as he ought, through personal contacts and through application of the findings of psychology, he will be able to state their problems better than they could state them themselves, and can build his sermons around these problems, bringing to

bear upon their solution a wealth of suggestion from the Bible, from history, from biography, from current life, and from his own experience. Such preaching arouses interest, provokes thought, stirs emotion, evokes decision, and incites to action. Such preaching is essentially democratic, and is highly resultful. If the sermon could be followed by an open-forum period, it might be even more effective.

Lesson-Unification

A fourth pedagogical emphasis of our times is that of lesson-unification. The vitally trained teacher builds his teaching around teaching-units. A teaching-unit is not a measure of time or a portion of lesson-material. It is a generalization of truth, a spiritual principle, a summary of meaning, a solution of a life-problem, a precipitate of human experience, an application of a moral dynamic.

His teaching of the Sermon on the Mount, for instance, would be more than an interpretation; it would be also an integration. It would be more than an explanation; it would be also an illumintion. It would be more than an exposition; it would be also an incitation.

His characterization of his teaching-units, for his own guidance, for the fifth chapter, may be indicated in the following tentative statements: (1) Happiness depends on what is inside of us rather than on what is outside.—Matthew 5:3-12; (2) true Christians constitute the preserving force of human society.—Matthew 5:13; (3) the greatest power in the world is the power of a Christian life.—Matthew 5:14-16; (4) Christians are under obligation to live better lives than non-Christians live.—Matthew 5:17-20; (5) Christians should go more than half way in order to get along with one another.—Matthew 5:21-26; (6) Christians should consistently keep their inner thoughts pure, at all costs.—Matthew 5:27-30; (7) a husband and wife should be true to each other for life.—Matthew 5:31, 32; (8) we ought to be strictly truthful, as a matter of course, in word and deed.—Matthew 5:33-37; (9) it is advisable sometimes not to insist on our rights.—Matthew 5:38-42; (10) we ought to keep hate out

of our hearts against anybody for any reason.—Matthew 5:43-47; (11) we should ever strive toward divine perfection as life's ideal.—Matthew 5:48.

In a similar way the successful preacher seeks to develop his preaching-units. Such procedure gives point and pith and power to his preaching.

The description of a preaching-unit must be distinguished from the announcement of a theme. The statement of a theme is intended to arouse and stimulate attention on the part of the hearers of the sermon, whereas the expression of a preaching-unit is the blazing of a path which the preacher must travel on his way to the pulpit.

Themes for the preaching-units just listed might be somewhat as follows: (1) The Happy Human; (2) Can the World Be Saved?; (3) What Is My Part?; (4) My Debt to Society; (5) The Art of Making Friends; (6) Life's Secret Treasures; (7) The Hope for the Home; (8) Why Tell the Truth; (9) Getting Our Rights; (10) The Little Hates of Little Men; (11) Life's True Goal.

Simplification in Approach

A fifth advance in the pedagogy of our day has to do with simplification in approach. The Herbartian "Five Formal Steps" now are scattered amid the scrap heaps of outworn pedagogical vehicles.

An informed teacher does not waste time and vitiate his teaching with any "preparation" procedures. He does not consider that he is dealing with "minds" that must be coaxed and coddled. He is dealing with human personalities, who can and will think constructively, with any reasonably skilful assistance on the part of the teacher.

He does not, therefore, undertake to get his pupils ready for his teaching. He simply teaches them. He believes that each pupil will react to anything that is new to him with the totality of his unified past experience, without any prosy prodding with tiresome questions on the part of the teacher.

Thus, in his teaching, the teacher makes direct, immediate connection with his teaching-unit, quickening thought and stimulating action.

So the preacher of power plunges at once into the strong current of his sermon, instead of gradually approaching it through slow wading. He avoids formal introductions as he would the haunts of sin among men.

An examination of a number of the more recent sermons by prominent ministers reveals the fact that these preachers make immediate connection with the pearching-unit itself at the very beginning in one of numerous possible ways, as follows: in analogy; in action in human relations; in announcement of a theme and the explanation and application of a text; in raising an initial question that the sermon as a whole undertakes to answer; in a text explanation combined with allusion; in an interpretation in summary of the mind of the inspired writer as embodied in the text; in a characterization of a Bible character, the naming of the individual and the quoting of the text being withheld until later in the sermon; in a striking, attention-getting generalization; in an allusion to a recent biography; in an announcement of a text and the raising of a question; in a paragraph that constitutes the framework for the whole sermon; in an abrupt statement of purpose.

Illumination

A sixth matter to which teachers give attention is what may be called illumination. The teacher who simply tells the truth cannot be said really to teach the truth. He may obscure the truth with heavy curtains of abstraction. He may induce a soporific condition in his pupils that will close their eyes against the truth.

The real teacher is never content to merely present statements of truth, and to have his pupils memorize these statements. He strives to illuminate the truth: to make it vivid and attractive.

His speech, therefore, is picturesque, in the best meaning of the term. It is fresh and stimulating. It is sometimes figurative.

It is a progressive showing of word-pictures that depict life and that minister to life.

The Bible is full of such language, as any biblical student knows. A tricky politician is a fox; a formal religionist is a barren fig tree; a false teacher is a blind leader of the blind; a hypocrite is a whited sepulchre; a self-righteous man has a stick of wood in his eye; a spendthrift is a day laborer in a piggery; true Christians are the salt of the earth; a man who lives a dissolute life is building his house on a sandy place in the path of a mountain torrent; Christ is a great fruitful vine and His followers are the fragrant branches; God is a loving heavenly Father.

An interesting, stimulating, helpful teacher walks in the footsteps of the Great Teacher, who customarily used "illustrations" in His teaching. His stories engraved truth indelibly upon the hearts of His hearers. He caused divine truths to glow in the meaningful hues of heavenly glories.

So the preacher who walks with the Great Teacher-Preacher is continually drawing from the Bible and other great literatures, from history and from current life, from the realms of science and art, and from his own personal experience, a wealth of clarifying, vivifying illustration.

In the best preaching, as in the best teaching, there is illuminating play and interplay of occasional flashes of stimulating humor.

Motivation

A seventh point of pedagogical emphasis has to do with motivation. The pupil will do more to please a beloved teacher than he will do in order to become wise. The strongest pedagogical pull is the persuasion of personality. It is the dynamic impact of personality upon personality that is most potent in all teaching.

A friend, who is superintendent of public schools with a staff of one hundred, makes personality the primary consideration in the selection of his teachers. And what a corps of teachers he

has! I spent a few days with him studying his schools and speaking in the assembly hall to teachers and pupils.

"Scholastic requirements in a teacher are important, of course," he said, "but the most important consideration is the teacher's personality. Almost any teacher who would apply for a position in my schools can present ample certificates of scholastic credits, but not every one can qualify in personality. I need only to glance briefly at the applicant's diplomas, but I need to give serious consideration to the teacher's personality-qualifications. I need to talk with him, or with her, and to see him in action in the schoolroom, in order to ascertain whether or not the pupils 'like' the teacher. A pupil will like any subject if he likes the teacher; and the teacher ought to be easy to like."

The fundamental requirement in a teacher of religion, certainly, is that the teacher shall properly represent in himself his Master, in his attitudes and ideals and conduct, in serious-minded optimism, in his smiling geniality and charm of manner, in his sympathetic understanding and active good-will.

So with the preacher, surely. He must first of all attract his listeners to himself through the power of an achieved personality, in dependence on the influences of the Holy Spirit, if he expects to gain an effective hearing for his message and an acceptance of his Savior and Lord.

Life Factors and Tendencies.

Dr. A. T. Robertson.

This number is in part dedicated to the memory of Professor A. T. Robertson. His sudden death September 24th is a major bereavement to his Institution and involves a loss which is shared throughout the world. It is not necessary here to recount his multitudinous labors; his remarkable personality; his unsurpassed scholarship, with his extraordinary contribution to the understanding of the New Testament; his high position in the republic of learning his eminent and abiding contribution to the Kingdom of our Lord Jesus Christ to which and to whom Dr. Robertson's superior gifts, graces and achievements were humbly dedicated. He rests from his labors but his works do follow with him.

When he went from his office about two hours before his home-going he left on his desk forty pages of an original translation of the New Testament which he had undertaken at the request of a leading publishing house. Lying on top of the page on which he was last working was the Greek New Testament; round about were the translations, grammar, Word Studies and other materials which he was using in this work. We are sure that our readers will wish to see this beginning which Dr. Robertson had made. His colleague, Professor Davis, undertook to put this work, so far as it had gone, in condition for publication in our pages. He made no changes in the great scholar's work, although he was sure that the author would himself have made some modifications in the final revision before submitting the manuscript to the publisher. We are presenting the first half, including the Preface, in this number; and will conclude the manuscript in the April number.

President Sampey is obviously the one man to write an intimate story of his beloved colleague. Besides Dr. Sampey's sketch we are publishing an address by Dr. John F. Fraser, of Baltimore, who was for a period of years Dr. Robertson's pastor in Louisville.

In addition to the above material we present here the Resolutions recorded by the Seminary Faculty.

God having taken unto himself by sudden and unanticipated death on September 24, 1934, our colleague, Professor A. T. Robertson, the Faculty of the Southern Baptist Theological Seminary adopts the following to be recorded on the pages of our permanent Faculty Records:

1. First of all we recognize the great goodness of our God and Father in giving to this institution and to the world for so many years the life, service and influence of so noble and inspiring a man of his extraordinary gifts.

2. While we deplore his loss and shall miss him beyond measure, we believe that God doeth all things well, and can see an especial providence in the manner of his going, spared of suffering, anxiety and the for him intolerable strain of a period of decline when his busy brain might not be producing fruit of learning. He laid down his pen in the midst of full functioning labor; met his Senior Greek class for half the period, dismissed them, and was with the Lord two hours and a half later. Thus out of the midst of a life ever busy with labors and interests he was transferred to the rewards and experiences of the larger life.

3. We account our Brother the chief glory of that scholarship which from the first has been the purpose and the achievement under God's grace of this Seminary. To his prodigious and accurate learning, his unremitting toil and his facility of expression by spoken and written word he has blessed mankind, and his association with this Seminary from his student days until his death gave him the opportunty and gave the Seminary the glory of his reputation which became universal because of both the quantity and the quality of his production. For many years his name had stood at the head of the roll of New Testament learning and teaching.

4. Each and every one of us this Faculty suffers a personal loss in Dr. Robertson's going which is only lightened by the memory of happy fellowship through the years of our association with him. We shall all be constantly challenged and in-

spired to most faithful labor and high scholarship, and devotion to the person and to the Kingdom of his Lord and ours, by the example of our Brother, an example which we may not duplicate but will emulate. His life and his work, and his humble devotion to the Lord Jesus Christ constitute an abiding call to all who knew him or shall come to know him.

5. To Mrs. Robertson and to their children we extend our deepest sympathy, our love and our appreciation of the joy in the Lord that they have in this hour of crowded and conflicting emotions out of which the Spirit of God will construct in their hearts and ours a memory of abiding beauty, strength and blessed assurance.

6. We devote ourselves to prayer that God who has guided, honored and used this institution through its history will at this time be our wisdom, strength and confidence; and will continue to raise up men of might in his redeeming kingdom who will preserve the meaning and the power of our beloved Seminary as an instrument of his great grace.

Righteousness and Peace.

No subject is more continuously and insistently in the minds and on the lips of men to-day than peace. Many of the best minds among all nations, and in various spheres of life are devoting themselves earnestly, often feverishly in the effort to create a peace consciousness and a passion for peace in the popular mind and heart of mankind; and to devise ways and means of preserving such peace as we have and procuring more thorough and permanent peace among men. The activities of the League of Nations, and the numerous conferences attract eager attention and occupy extensive space in newspapers and magazines almost without cessation.

Every lover of mankind must earnestly desire peace and appreciate all efforts in its direction. Still one has a haunting sense of misdirected effort and of unrealistic handling of the problems concerning peace. Even among the preachers and prophets of the Church one does not often enough meet accurate insight and clear thinking. The statesmen of the nations and

even of the League of Nations seem more often to be avoiding the fundamental issues than realistically facing up to the terms of the actual problem which faces the world at this hour. We do well to think and speak of the "God of Peace", and the "Prince of Peace." Surely such a God is our God and such a Prince is the Redeemer of mankind. But an ethical God and a Redeemer whose supreme objective is the Kingdom of God can never give extensive or abiding peace to a race that is not related and organized on the principles of righteousness, justice, mercy, love. It is well for us to remind ourselves that righteousness and judgment are the foundation of the throne of God and that mercy and truth go before His face to light up the way which men must follow if they are to find the paths of peace. (Psalm 89:14) "The wisdom that is from above is first of all pure, then peaceable, gentle and easy of persuasion, full of mercy and fruit of goodness, without censoriousness, without hypocrisy: and fruit of righteousness is sown in peace for the peace-makers" James 3:17-18.

All the devices for procuring and maintaining peace made thus far set peace up as in itself the major objective. Peace is not an end in itself to be reached directly. It is a consequence of right ideals, right relations and right institutions, right organizations, right behaviour among men. The song of the angels at the birth of the Prince of Peace first of all acclaimed glory to God on high and on earth; then peace to men of good-will. Religion must lie at the base of good-will among men and good will among men is the absolute essential to peace. 'According to the Word of the Lord we look for a new heaven and a new earth wherein dwelleth righteousness.' The most characteristic term, as setting forth the divine purpose in history, in the Old Testament, Psalms and Prophets, is righteouness. Every other aim and activity of God in history is subordinated to that supreme demand. When the followers of Jesus Christ were taught by Him to find love at the center of the heart of His God and Father, and on that basis to challenge us to allow His God to be also our God and Father, He did not set aside the divine passion for righteousness but made clear to us the divine and human motive which alone can procure righteousness, and apart

from which even mercy and justice cannot attain unto the value of righteousness.

It is tragic to see the great statesmen of Europe struggling feverishly to maintain peace while at the same time they preserve the political, national *status quo*. The supreme weakness and failure of the Covenant of the League of Nations, which fore-doomed it to relative impotency, was the extensive measure in which it was a powerful mechanism designed to maintain the *status quo* recognized and set up by the Treaty Conference of Versailles, when these conditions were so largely brought about by the fortunes of war, devised in the midst of the pasisons of selfishness, revenge and ambition, and projected in terms of the compromises of the dominant nationalisms. This Covenant, with its Constitution, set the great "Powers" (a damnable word in the political vocabulary) to guard that *status quo* and to make it impossible to correct its inequalities and injustices, or even its mistakes, without unanimous vote of this body in which supreme authority was vested.

One does not need to discount the almost immeasurable achievements of good accomplished already by the League of Nations in order frankly to see and confess that the League is practically helpless in the face of any great national ambition when that ambition is pursued with cold indifference to basal human rights or to the just desires of weaker peoples. This impotence is inevitable on the premises with which both national and international politics are conducted. There is need for a deeper and more genuine grappling with actual facts and fundamental principles. The Apostle Paul had the right of it when he insisted that through the Cross of Jesus Christ a new human nature is being wrought through which alone can come reconciliation, "so making peace." The task of the true prophets of God in Christ Jesus is to proclaim righteousness and fearlessly to challenge men to that "new birth" which alone can bring them to set up right relations among themselves and provide the motives for making these relations workable. "Let justice roll down as a flood and righteousness as a mighty river." (Amos 5:24). Then, then alone, may men beat their swords into plowshares and learn war no more.

Book Reviews

I. ARCHAEOLOGICAL AND BIBLICAL.

New Bible Evidence. By Sir Charles Marston, F. S. A. Fleming H. Revell Company, New York. 249 pages. $2.00.

This book deserves to be received with marked favor by all students of the Old Testament. It incorporates the phenomenal results of several seasons of excavation at Tell es-Sultan, ancient Jericho, by Professor John Garstang in close collaboration with the author. While numerous newspaper and magazine articles have given the public some glimpses of these astounding recoveries, authentic accounts may be found in Garstang's *Foundations of Bible History* and in the volume before us, *New Bible Evidence.* In addition to the particular work at Jericho, described in this book, Marston selects pertinent material from other sources of recent investigation to support or illustrate the positions herein set forth. Consequently, one may find here a partial presentation of results in widely separated fields including Woolley's labors at Ur of the Chaldees in Mesopotamia, Schaeffer and Chenet's recoveries at Ras Shamra in Syria, the recent investigations in the Peninsula of Sinai and in Egypt. To all of this are added the outstanding evidences growing out of numerous excavations in Palestine through many years. It need not be said that the unifying bond in this selective process is the Biblical narrative the credibility of which is vigorously defended. The work has great merit and comes as a refreshing breeze to the ranks of Biblical scholars who have borne the burden of the day in the face of adverse and, too frequently, reckless criticism of the Scriptures. It is not expected that, in the discussion of highly conjectural or controversial matters, there will be no dissenting opinion, but even where conclusions might be questioned there will be no disposition to withold from Sir Charles the praise to which this work justly entitles him. Right or wrong, he has written boldly, and has supported his conclu-

sions with evidences which he believes are reliable, and is tremendously in earnest about everything.

But, in all probability, there will be a disposition "to check up" on Marston where, in the enthusiasm engendered by weighty and suggestive evidences, he is rather inclined to lengthen his stakes, to leap ahead in claiming much, or to prove more than his information actually justifies. As for example, in discussions concerning the Hyksos, the Phoenicians, Abraham, and Moses, the wealth of substantial material presented would probably have been more convincing and acceptable apart from the several inferential or hypothetical statements associated with them. It is possible to prove too much as well as too little.

Still, the reviewer is in no sense inclined to set forth this book in a negative manner. The position advanced, if accepted, will revolutionize critical conjectures regarding the Old Testament especially the hotly contested problems of the Mosaic authorship of the Pentateuch, the date of the Exodus, Monotheism among earliest peoples, the relationships between the Hebrews and the Shepherd Kings, Abraham and Hammurabi, the Fall of Jericho, Conquest of Canaan, the Period of the Judges, etc. No attempt is here made to evaluate these evidences. The reviewer urges, however, that the student and interpreter of the Old Testament secure a copy within a short time and stay with it long. Here is food for the mind and for the heart.

J. McKee Adams.

Manual of Egyptian Archaeology. By Sir G. Maspero, D.C.L., Oxon. Translated and enlarged by Agnes S. Johns. Reprinted from the Sixth English Edition. G. P. Putnam's Sons, New York. 385 pages with Index.

Maspero's original work was first published about fifty years ago. The Edwards translation appeared in 1887, and was followed by several editions. The present work is considerably enlarged to incorporate results growing out of subsequent excavations, particularly those at Tell el-Amarna. The volume is not intended as a survey of archaeological developments in

Egypt up to the present, but is designed to acquaint the reader with the more commonplace details of Egyptian antiquities. As an introduction to life in Egypt under the ancient pharaohs it will prove extremely helpful. It is always difficult to become orientated, to exercise historical imagination, but this work greatly simplifies matters by depicting accurately the development of architecture, tombs, painting, sculpture, and industrial arts in the land of the Nile. The book is profusely illustrated and is offered at a very moderate price.

J. McKee Adams.

The Ancestry of Our English Bible. By Ira Maurice Price, Ph.D. Ninth Edition. Revised to date. Bibliography, Chronological Table, Personal and Topical Index, illustrations and diagrams. Harper and Brothers, New York. 350 pages. $2.50.

Author and publishers are to be congratulated on producing the ninth edition of this deservedly popular account of the ancestry of the English Scriptures. It was written in 1906 and first published by the Sunday School Times. During this period Professor Price's book has not been surpassed either from the standpoint of its scientific value, scholarly composition, or specific usefulness. The absorbing and romantic story of the Bible is told with freshness, simplicity, and commendable discrimination. Here one finds a description of the principal versions and texts of the Bible, from the earliest known translations and manuscripts down through the middle ages, even to modern times. Now and then a version or manuscript is prefaced by a statement of the historical background in order to bring out more sharply the characteristics of such documents.

This has been done particularly in the discussion of the early versions of the English Bible. Altogether the work is admirably done. The student of these pages will find satisfactory and illuminating answers to the scores of questions raised regarding the descent of the Scriptures. The preacher will find the work a constant source of reliable information and unfailing help. The great usefulness of Dr. Price's contribution to Bib-

lical literature in this ninth edition is happily prolonged. We wish for it a continuation of its conspicuous service in magnifying the glory and charm of the Book.

J. McKee Adams.

Hosea: The Heart and Holiness of God. By G. Campbell Morgan. Fleming H. Revell Company, New York. 159 pages. $1.50.

Biblical students have learned to expect help from this famous preacher. Perhaps no book of the Bible could lend itself more perfectly to his style and temperament than the message of Hosea. These twelve meditations on the prophecy of Hosea were preached in Philadelphia and in London to regular Sunday congregations. He sees in Hosea the unveiling of the heart of God. He finds too that the concern of God's heart is always united with his essential holiness. Dr. Morgan opens the message to us and applies it to our own day and our own hearts.

He does not give anything like a full exposition of the book. Certain texts are selected (1:2; 2:15; 4:17; 5:15; 6:4; 7:9; 8:14; 9:7; 10:1, 2; 11:8; 12:7; 14:8) and a simple sermon is preached.

Kyle M. Yates.

Excavating Kirjath-sepher's Ten Cities. By Melvin Grove Kyle, D.D., LL. D. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 203 pages. $2.50.

The lamented Melvin Grove Kyle leaves behind him a distinctive series of archaeological discussions as a fitting and worthy memorial of almost half a century of arduous labor in scientific research. Conspicuous are his volumes on the *Deciding Voice of the Monuments, Moses and the Monuments, Problem of the Pentateuch, and Mooring Masts of Revelation.* The present volume; *Excavating Kirjath-sepher's Ten Cities,* was prepared in manuscript but the author did not live to see its publication. It takes its place as a worthy representative of the great master whose love for the Bible was of the first order. It is written in

non-technical language and designed for all who are interested in the recovery of ancient civilizations. The book is concerned principally with setting forth the results of the joint expedition of the Pittsburgh-Xenia Theological Seminary and the American School of Archaeology in Jerusalem to the old city of Kirjath-sepher located about fifteen miles southwest of Hebron. It is generally accepted that the mound of Tell Beit Mirsim represents Kirjath-sepher of the Old Testament and that we have in these ancient ruins the continuous history of ten settlements extending through a period of approximately 1500 years, i. e., from the era of Abraham to the disastrous campaign of Nebuchadnezzor in 586 B. C. Accordingly, one is able to visualize here the recurrent phases of cultural development in Canaan and to relate these developments to the leading aspects of the Hebrew conquest and subsequent history. Needless to say, the results are sifted thoroughly in order to obtain conclusive evidence regarding the Hebrew invasion and occupation of Canaan under Joshua.

While the author has ably advocated through many years the late date for the Exodus and Conquest, he probably never reached finality in his thinking on that much-discussed subject, recognizing the fact that no conclusive evidence had been recovered to determine definitely the time. Unfortunately, apart from the recovery of two Egyptian scarobs (dated during the reigns of Amenhotep III and Rameses II), and the evidence of a stratum of ashes supposedly marking the division between the late Canaanite and early Israelite occupation under Othniel (1200 B. C.), nothing has been recovered to solve the problem. On the other hand, it will interest the student to recall that the present tendency is toward the acceptance of the early date for the Exodus, thus placing it about 1400 B. C. Indeed, the past few years have witnessed almost revolutionary changes in critical opinion concerning the Hebrew invasion of Canaan. The phenomenal recoveries of Gartang at Hazor, Ai, and Jericho have compelled a re-examination of the whole series of difficult problems. There is no question regarding these cities, all of which are definitely mentioned in the Joshua narrative, nor of their fate at the hands of the conquering Hebrews. The date

of their destruction is reckoned not only on the basis of pottery chronology but by corroboration evidences from Egyptian sources. Add to this the possible proof of the Habiru (Hebrew) invasion in the Amarna correspondence, the argument for the early date is almost unanswerable. It is of interest to observe also that this is in consonance with the Biblical point of view (1 Kings 6:1).

But, in spite of the bristling difficulties involved, the student will find this book most fascinating. The author is always interesting in anything he writes. In reality one obtains from this contribution not only a vivid account of excavations, the recoveries and their value, but an illuminative body of pertinent comments on Biblical passages and antiquities. The preacher and student will delight in these pages and be enriched by the usable information herein contained.

J. McKee Adams.

How to Understand Your Bible—By H. H. Patterson. **Our Bible**—By A. W. Kelly. W. A. Wilde Company, Boston.

These two books are listed among the many sent out by the Wilde Company to help people understand the Book of Books. Questions are asked and answered, outlines are given, characters are studied, summaries are arranged so that one who is willing to study need not fail to know the facts and teachings of the Scriptures.

Kyle M. Yates.

The Old Testament Speaks. By Carl Sumner Knopf, Ph.D. Thomas Nelson and Sons, New York.

The author says that his aim is: "to direct the student through the Bible; to throw light on the Bible; to arouse interest in the Bible, and to stimulate and guide a program of study and research." It seems to the reviewer that he has succeeded in providing material for that aim. He has opened new fields of thought, blazed the way through the labyrinth, suggested rich

avenues for study, given a working continuity of Hebrew history, and caused us to appreciate Hebraic literature and Israel's religion. The project pages and the "Thinking It Over" section are especially well done.

Our readers will not agree with the author in his theology and in a number of his statements but they will find a specialist at work who sets up a scientific method of Bible study. His conception of miracles and the supernatural may not satisfy us but he has written a book that will help in many years.

KYLE M. YATES.

Two Thousand Hours in the Psalms. By Marion Mch. Hull. John A. Dickson Publishing Company, Chicago.

This treatment of the Psalms is new and different. The author has practically given us an interlinear translation of the Psalms. The Hebrew words are transliterated into English script and the King James version has been rearranged to fit the words. His two thousand hours of study has made him familiar with the teachings of the Psalms and he has tried faithfully to make it available for English readers. He interprets every Psalm as Messianic, claiming Luke 24:24 as his text. A table is inserted giving the number of words and letters in each Psalm. In addition to the transliteration we find one page (or more) of notes and comments on the meaning of peculiar words.

KYLE M. YATES.

From Bethlehem to Olivet. By Hight C. Moore, D.D., Litt. D. The Sunday Shcool Board of the S. B. C., Nashville, 1934. pp. 99.

From Pentecost to Patmos. By Hight C. Moore, D.D., Litt. D. The Sunday School Board of the S. B. C., Nashville, 1934. pp. 132.

These two volumes were written primarily for use in the Training Course for Sunday-school workers provided by the Sunday School Board of The Southern Baptist Convention.

The first volume gives in chronological order a brief account and interpretation of the life and teachings of Jesus based on a harmony of the four Gospels. There are nine chapters of which the first is a good short introduction to the background of the New Testament.

In the second volume the history of the spread of Christianity, mainly by Paul and his fellow workers, is succinctly given in eight chapters. The first chapter deals with the personal history and attainments of Saul of Tarsus, which is so adroitly written that it acts very well also as an introduction to the book of Acts. Under the head "Resurvey" the history of Apostolic times is carried down to John.

Within the brief limits set, the author has done his work well. The reviewer believes that students will find them easy to study, and teachers will find them easy to teach.

W. Hersey Davis.

The Book We Teach. By J. B. Weatherspoon. The Sunday School Board of the Southern Baptist Convention. Price 60 cents.

This text in the Sunday School Board's new Study Course for Sunday School Workers takes its place in the list of books on the Bible, and this first place it deserves not simply because of its logical order in the series of studies, but because of its remarkable qualities of accuracy, clarity, freshness, vitality, and comprehensiveness. Professor Weatherspoon has rendered a service of inestimable value to Sunday-school teachers and officers everywhere by giving to them a book that introduces them to the Bible in a way that makes it a living book, and that enables them to see it as a vital unity.

The author has departed from the older mechanical effort to give the student a "bird's-eye-view," or "synthesis," or "Bible outline," but instead has sought to comprehend the sixty-six books which make up the Bible library as historical and literary units. Following a reverent and scholarly introduction to the Bible as a body of sacred literature and a book of religion and revelation, he gathers up the Old Testament writ-

ings under three main heads: "The Book of Hebrew History," "The Book of Hebrew Prophecy," and "The Book of Hebrew Worship and Wisdom." Likewise he organizes under three main heads the literature of the New Testament, namely: "The Book of Jesus Christ," "The Book of Early Christian Missions," and "The Book of Christian Faith." How simple and natural this is! The book is an all but perfect example of text which embodies the highest quality of literary organization with an arrangement that makes for effective teaching and learning. It is indeed fortunate that in this first book in the list there should have been set so high a standard that we shall not be content with books that do not come up to this high mark.

G. S. Dobbins.

The Psalms (An American Commentary). By Professor George Ricker Berry, Ph.D. The American Baptist Publication Society, Philadelphia. 251 pages.

Old Testament scholars will welcome Professor Berry's work on the Psalms. He has established himself as an authority in the semitic languages. His ideas on authorship, date and compilation may not be accepted by a great many of our readers but his scholarly treatment of the text must make an impression on each student. He has shown the effects of diligent research and careful study.

He suggests that probably five of the Psalms came from the pen of David. For him Davidic authorship is out of the question in most instances because of historical allusions, circumstances of the writer, the development of thought, the general level of the thought, and because the character of David as pictured in the historical books was such that the writing of Psalms would have been impossible. He assigns Psalms 3, 7, 13, 18 and 24b. to David.

Each of the Psalms is taken up and considered in detail with carefully prepared notes filling the most of the page. The author's translation is given alongside the Authorized Version at the top of the page. An analysis or outline is given for each

Psalm together with a brief discussion of authorship and contents. A comparative study of Hebrew, Aramaic and Arabic words is made to bring out shades of meaning that ordinarily escape the reader of the English text.

A diligent study of the Psalms with this book used with the Hebrew Bible will make the Psalms our own.

KYLE M. YATES.

From Adam to Moses. By Prof. Harold W. Tribble, Th.D. The Sunday School Board of the Southern Baptist Convention. 135 pages. 1934. 60 cents cloth. 40 cents paper.

Dr. Tribble gives in succinct and readable style the story of the Old Testament from Adam to Moses. He uses historical imagination to light up the story of the men and women of the early time. The personality of the leaders is portrayed vividly and accurately. The student is carried along by the charm of the narrative and rises from the perusal of the book with the feeling that he has been in close touch with Abraham, Rebecca, Joseph and Moses. The psychological interpretation of the biography of the Old Testament carries with it rich lessons for the student.

JOHN R. SAMPEY.

Is the Bible True. By B. F. C. Atkinson, M.A., Ph.D. The Fleming H. Revell Company, New York. 209 pages. $1.25.

This helpful little volume is now in its third edition. Written from the distinctively conservative point of view and designed particularly to assist young people in their approach to the problems of the Bible. Its usefulness has been marked and widely recognized. The book is really fascinating and practical in its handling of many difficult subjects. An enumeration of these is not necessary but one will see from the following chapters that the author seeks to clarify fundamental questions: *Does it matter whether the Bible is true? How has the Bible come to us? Were the first five books of the Bible written by one man? Do the four Gospels contradict each other? Is the*

morality of the Old Testament consistent with that of the New Testament? In addition to these intensely interesting discussions there are other chapters equally pertinent and helpful. The book is commended in its serious mission.

J. McKee Adams.

Joshua, Judges, Ruth, First and Second Samuel (The American Commentary volume three). By Professors Genung, Welton, Pidge and Matthews. The American Baptist Publication Society, Philadelphia.

It is practically an impossible task to reveiw a book of this kind adequately. We have four great authors with different views, methods, attitudes and objectives. We are dealing with four books that contain the material for more questions than almost any other section of our Bible. These men have done their work with care, precision and accuracy. They have produced a book that will prove valuable to those who want a teachnical treatment of the early history of Israel.

In some cases their ideas concerning the historical value, the composition, the authorship and date of the documents will not satisfy our readers.

The careful student will get much real help from a study of this volume. Kyle M. Yates.

II. MISSIONS AND APOLOGETICS.

Sadhu Sundar Singh. By C. F. Andrews. Harper and Brothers, New York. 1934. XVI and 205 pp. $2.00.

The "Christian Sadhu" of India has been, probably the most overworked modern "saint", especially among Protestant saints. This is the sixth or seventh "life" of him. It is described as "A personal memoir of a life-long friend of this Christian

saint and mystic." Mr. Andrews is himself by way of being an outstanding "saint," a remarkably practical but very deeply mystical missionary and worker in India. He seems also to be much of a hero worshipper, his chief heroes being Indians, with Tagore and Gandhi at the head of the list.

Sundar Singh came early into prominence, before he was twenty, being taken up by certain missionaries for praise and for a certain type of, more or less legitimate, religious advertisement and exploitation. This included tours of Europe and in one case of the United States. Four years ago he went on one of his lonely missionary tours with Tibet as his objective and has not since been heard of. His friends have made hazardous journeys in search of him and enlisted the British Indian government in the efforts to find him. He evidently died and this has been legally declared to be a fact. But love, mystery and myth love to play with his name and personality.

Unintentionally and for the most part unconsciously Andrews has in this volume, done much toward enabling us to appraise the Sadhu as a very genuine, rather simple-hearted and unsophisticated egoistic Christian. He was unselfish, very helpful to many people, devoted to service along with his major devoting of practicing personal holiness under the Hindu Ascetic ideal touched powerfully by his experience of Jesus Christ.

That he was a norm for a "typical Indian Christian," as Andrews repeatedly affirms cannot at all be accepted and Andrews' own story is the best evidence yet brought forward that he cannot. His story is fascinating, instructive and challenging. He is a psychological specimen who has elicited the analytical powers of no less a man than Canon Streeter.

Of all the accounts of him this one has given me my best understanding of this unusual man who passed away when still well under forty, having undermined his health by irrational disregard of some of the elemental laws of living, and having limited his usefulness by excessive individualism and mistaken privations. He gave himself according to his light to the wholehearted pursuit of the challenge of a vision of the Christ which came to him at about the age of fifteen. W. O. Carver.

Southern Baptists in the Great Adventure. T. B. Ray, D.D., Nashville, Tennessee. The Sunday School Board of the Southern Baptist Convention. 1934. 201 pages. $1.25.

Dr. Ray put into the preparation of this manuscript the love and energy of his mature last years, and especially his last months. It was planned that the material of the volume should be delivered in lectures at the seminaries of the Southern Baptist Convention, and partial arrangements to this end had been made, with definite engagement with the Baptist Bible Institute. It was his purpose to revise the manuscript in the light of his experiences in making the lectures and of the conferences with the professors of Missions in these institutions. His sudden death deprived his work of this revision and of any modifications which would have been introduced.

It was found necessary to have the manuscript revised before publication, and at the request of the Book Editor of the Sunday School Board, and of the Executive Secretary of the Foreign Mission Board, and out of my own love and admiration for Dr. Ray, I undertook this task.

There are some omissions that, even in so limited a work, are to be regretted. I have not supplied these except in a few cases where it seemed absolutely necessary. There is one very serious omission, if we are to have a full story. This omission I could not supply without extensive modification of the manuscript, or else by introducing notes which would mar the progress of the story. I refer to the complete failure of Dr. Ray's own part in the progress and effectiveness of our work to find place in the story. Through his twenty-seven years of service, Dr. T. B. Ray contributed to the missionary work of Southern Baptists in ways and in measure which could be known only to those who were intimately associated with the administration and the statesmanship of the Board, and only by those who knew well enough the history and the science of Missions to enable them to appraise Dr. Ray's work. For the Judson Centennial Fund and for the Foreign Board's share in the Seventy-five Million Campaign, Dr. Ray had more responsibility and made more contributions than any other man. His knowledge of details and

his genius for them made him immeasurably serviceable in those movements, as well as in the normal conduct of the Board's work.

Dr. Ray studied Missions from every angle, and with the use of the best materials. He tried to make himself in this field 'a workman that needed not to be ashamed'.

Those who read the book—and may they be many thousands—may know that they have here essentially what the noble Secretary and student of Missions wrote.

That this is not a complete history of Baptist Missions, or of Southern Baptists, no one will need to be told. It does not aim to be that. It is a thrilling story of the chief events of the history of the Gospel of Christ's Redemption until Southern Baptists come into that story, and of the high points in the course of our own people as they shared in that Adventure. It is to be hoped that some one may write the fuller story of the whole modern history of Baptist Missions.

W. O. Carver.

At The Gate Of Asia. By Foy Johnson Farmer, Nashville. The Sunday School Board, S. B. C., 1934. 120 pages.

This study book on Japan is already in wide use by the women, for whom especially it was written. It is remarkably well done, and is particularly well adapted as an introductory study both to Japan and to the Southern Baptist Missions in Japan. There are quite a number of illustrations from photographs, produced especially for this volume. Mrs. Farmer spent ten years as a missionary in Japan and her work in this volume reveals extensive continued study and personal interest in the years since she closed her work there. In a preface to this work I wrote the following: "Mrs. Farmer has written especially for Southern Baptists, and has written under rigid limitations of space. Yet she has written without communicating to her pages any sense of crowding and confusion. She has written with an interest, an insight, a store of information, an enthusiasm that awaken fresh appreciation with each turn of the pages. She

has combined information, description, record, story and appeal with a skill that renders this an ideal book for its purpose, one from which any Southern Baptist can get in a short while an extensive and vivid picture and understanding of what our denomination is doing in Japan, why and how we are doing it, and why we are invited to do vastly more than we are now doing. To the thousands of women who will be using this book in study classes and in programs, I should like to see added other thousands of men, especially men and young people, who will get from its study a lasting personal interest in Japan, the Japanese, the missionaries and the Japanese Christians."

W. O. Carver.

God and This Troubled World. Essays in Spiritual Construction. By W. R. Matthews, M.A., D.D., (Lond.), Hon. D.D. (St. Andrews). Dean of St. Paul's, London; Formerly Dean of Exeter; Fellow of King's College, London; Formerly Professor of the Philosophy of Religion in the University of London and Dean of King's College. New York. 1934. E. P. Dutton and Co. XVII and 243 pp. $2.50.

It is an interesting coincidence that this volume becomes available just at a time when Dr. Matthews is taking up his work in St. Paul's as successor to Dean Inge. Those of us who have followed the new Dean's writing previously have gained a high opinion of his leadership and thought-fellowship in our day in "this troubled world." The present volume is more popular in its appeal than previous ones and must on the whole be regarded as less profound. It comprises twenty-one rather brief discussions touching at the high points of some of the outstanding sources of trouble for religious minds in these transition days. A sub-title describes the work as "Essays in Spiritual Construction." It will be noted that the term reconstruction is not employed. However, this method and direction are not avoided. I could wish that the author had been more positive at some points and had gone less far in making concessions to the critical claims which in our day tend to extremes. I can understand the author's method: one which I constantly use

myself. He aims to avoid antagonism at points that are not vital. At the same time, it is very easy to treat as matters of no consequence items which for the common mind open the way to the very foundations of faith and leave the unskilled in general doubt and confusion. My criticism does not apply, by any means, to all the discussions, nor to the work as a whole. In general the topics are discussed with great clearness, entire frankness, complete simplicity and constructive helpfulness. The publishers have contributed their part nobly toward making this the very popular work which it deserves to be.

W. O. Carver.

Lord Of Asia. Ibn Saud: An Intimate Study of a King. By H. C. Armstrong, Author of "Grey Wolf". London. 1934. Arthur Baker, 306 pp. 9 shillings, net.

Two years ago Saud came emphatically to the attention of those who seek to keep informed of world important affairs, for he had come to recognition by the British and other nations as ruling master of a united Arabia. This was a situation entirely new in modern history. Back through centuries one must go to find any such unity, power and promise in that land of sand, bedouin, individualists, fighters, fanatics. For twenty years we have known of this man, but not many were prepared for his present position and ability. Whether he represents a new era for Arabia no one can now say. The character of the Arabians is against it, but new world conditions may help to change Arabian ideas and give them ideals. At any rate here is a fascinating, if often a sordid story.

Mr. Armstrong shows himself a skilled master of narrative, description, portrayal. The book is remarkable as a literary achievement wholly apart from its historical, political and sociological significance.

The plan and structure of the book fit perfectly into the story. The very winds of the desert blow through its pages. The passionate, inconsistent, unreliable, impetuous character of the Arabs seems to have infected the whole movement. Eighty

brief, swift moving chapters reflect the raids, the intrigue, the determination, the swift movements, the elusiveness of the people who move in the pages. It is truly an Arabian picture—moving through fifty years of drama. For the benefit of our readers who wish a summary of fact here is a paragraph from the publisher's account:

"Born in Riad, the capital of Central Arabia, Ibn Saud was forced as a child to fly with his father and take refuge with the savage tribes of the Great South Desert. He grew up a penniless refugee in a cosmopolitan port. When he was twenty-one, with six comrades he raided Riad and captured the Fort, called on the people to help him, took the town and, against immense odds, held it. For twenty years he fought continuously up and down the country against the Turks, against rivals, attempts at murder, and internal treachery, until he had forced the tribes to accept him as master and had conquered all Central Arabia. Then he expanded to the Persian Gulf, the Red Sea, even capturing the Sacred City of Mecca and all the Sacred Land of Hejaz, so that he has become the greatest figure in the Moslem world."

A careful proof-reading is suggested before future printings.

W. O. Carver.

A Memoir of C. K. Dozier.

The family of the late Charles Kelsey Dozier, who terminated twenty-seven years of missionary service in Japan when his heart failed on the last day of May, 1933, have issued in Japan a neat, modest volume of beyond two hundred pages in all, setting forth simply and modestly the record of his life, his work and the memorial appraisals and message of the family at the time of his death. Most of the book is in Japanese, but there are above forty pages in English which his American friends will greatly appreciate and which lovers of missions and men should read. The volume is probably not formally on sale but requests for copies could be sent to Mrs. Dozier, Fukuoka, or, I presume to say, to the Foreign Mission Board, Richmond,

Va. I have no authority for the suggestion that requests for a copy might be accompanied by at least one dollar to help meet expenses and apply on the "Memorial Scholarship" mentioned in a printed letter which is inclosed with each copy of the book. See it reproduced below.

Seinan Gakuin
Fukuoka, Japan.
July 10, 1934.

Dear Friends,

Seinan Gakuin teachers, (graduates of this institution) and a Memorial Committee have published more than two thousand copies of this litlte volume in memory of Mr. Dozier, who was the first president of Seinan Gakuin. It has been sent to more than a thousand of the alumni with a suggestion that they contribute toward a "Dozier Memorial Scholarship." This scholarship will be a living memorial for the benefit of worthy boys as long as Seinan Gakuin lasts.

Most of the book is written in Japanese and you cannot understand the beautiful tributes written by Mr. Dozier's co-laborers. But we send it as an expression of love to just a few of those who held the ropes that Mr. Dozier might go down and give his life for these dear people.

His last words to the beloved school were, "Tell Seinan to be true to Christ."

Pray that his life may not have been lived in vain.

Gratefully, The Dozier Family.
W. O. Carver.

Reminiscences of Livingstonia. By Robert Laws, C.M.G., M.D., D.D. Oliver and Boyd, Edinburgh and London, 1934. 272 pp. 6/ net.

Among the major missionaries of our own day Robert Laws is one of the most eminent. He dedicated a great personality, splendid training and fine culture to a life of consecrated and highly efficient service in Africa.

A biography of Dr. Laws is sure to be written soon. After more than fifty years of extraordinarily able and successful

work in Africa he came to the end of his labors last August. An appreciative sketch of his life and work is to be found in the January 1935 Missionary Review of the World.

He went to Nyasaland in 1875, the first white man to reach the northern end of Lake Nyasa. Lord Lugard does well to pay high tribute to a noble missionary in a brief Foreword. All informed students will agree with his Lordship that "Probably no country in that continent has owed so much to the personality and devotion of an individual and the store of his 'reminiscences' is a record of undeviating pursuit of one Ideal—the preaching of the Gospel." It is a good thing that we have this volume of reminiscences. It will prove a notable contribution to our missionary literature. W. O. Carver.

III. THEOLOGY AND HISTORY.

The Mediator, A Study of the Central Doctrine of the Christian Faith. By Emil Brunner, Professor of Theology in Zurich. Translated by Olive Wyon. The Macmillan Co., New York. 619 pages. $6.50. 1934.

This is a translation of the book published by Brunner in 1927 under the title Der Mittler. Its presentation in English has long been overdue, for it is a great book. It should be renderd available to Christian students the world around. Those who have read the two volumes that Dr. Brunner wrote in English—"The Theology of Crisis," and "The Word and The World"—will be especially interested in making a careful study of this more profoundly theological treatise.

The work is organized in three divisions. The first contains six chapters dealing with Preliminary Considerations. Here he distinguishes between general and special revelation, and the importance of that distinction in modern theological views of Christ. The second contains eight chapters dealing with The Person of the Mediator. Here he is concerned with the divine nature, the incarnation, and the humanity of The Son of God.

The third division contains nine chapters dealing with The Work of the Mediator. Here he deals with reconciliation, atonement and the reign of Christ.

The break between Holy God and sinful man is the central principle of Brunner's view. That sets aside every suggestion of human progression toward God, and accentuates the need and reality of a supernatural revelation, in which God comes to man. It is on this score that he makes his attack on modern theology, charging that this fundamental distinction has been overlooked. And it is on this score that he approaches his conception of Christ as Mediator—he is God's reconciliation of man to himself. Christ is the Word, God incarnate, divine in his person. Brunner makes much of the divinity of the person of Christ, criticizing Bultmann's book sharply for making too much of the message of Jesus apart from his person.

It is extremely likely that the discriminating student of Christian theology will find much here with which he will not agree but he will also find much with which he will agree, and much that will stimulate him to a fresh study and clearer thinking concerning Christ our Mediator and Lord.

H. W. Tribble.

Religion Within The Limits of Reason Alone. By Immanuel Kant. Translated with an Introduction and Notes by Theodore H. Greene, and Hoyt H. Hudson. The Open Court Publishing Co., Chicago and London. 200 pages. 1934. $3.00.

Any book by Immanuel Kant is of first importance among philosophical writings, but this one is especially noteworthy and interesting to all students of religion and theology, as well as to all readers of philosophy. Written in 1793 it comes to us a new book, now in its translation (the first adequate translation into English), old in its subject matter, but new in the suitability with which it takes its place in our present-day streams of thought.

It is distinctly the philosopher's approach to religion, but it is the master of modern philosophers who is speaking. The point of departure and the sphere of research is the reason of man.

There one must look for evil, or good, or both, as the predisposing forces in the conduct of man, and it is there that one must study the conflict of the good and evil principles for the sovereignty over man, and it is there that one must expect to find the roots of the Kingdom of God on earth. The great thinker from Koenigsberg dealt much with the principle of freedom, but he made his conception of the moral law in man central and determinative. There is a moral incentive urging man from within to do that which is in harmony with the moral law of the universe.

If the student of theology is impressed with a lack of coordination in the book between the forces that operate from within, in the sphere of reason, and the forces that operate from without, in the sphere of transcendent God, he should refer again to the title and recall the approach of the author. Also the theologian can supplement what he finds here, but here is material that every student of religion, particularly every preacher, should subject to thorough and discriminating study.

H. W. Tribble.

Jesus and The Word. By D. Rudolf Bultmann. Translated by Louise Pettibone Smith and Erminie Huntress. Charles Scribner's Sons. New York. 226 pages. 1934. $2.00.

This is a translation of the book by Bultmann that was published in Germany in 1929 under the title "Jesus." The author has been for many years professor at the University of Marburg, working in the general field of New Testament exegesis and criticism. Perhaps it is because his teaching is more in the realm of criticism than of theology that we have not had more books from him in the growing theological stream of Barthianism, or Dialectical Theology, with which he identified himself some years ago. But if he never writes another he will have made a distinctive and worthy contribution in this book.

The translators changed the title slightly to enable the book to find its place more easily in our rather extended classification of books dealing with Jesus and his message. This is not a biog-

raphy nor an account of the place of Jesus in history, and certainly not a Christology, but rather an interpretation of Jesus in the light of his message through the eschatological perspective that we expect of the Barthian school of thought. He starts off with a rather liberal position concerning documentary and historical sources, which is quite in line with the position taken by Barth and Brunner. He frankly states that "The Gospel of John cannot be taken into account at all as a source for the teaching of Jesus, and is not referred to in this book." There is also much in the Synoptic Gospels that he rejects on critical grounds. He holds the opinion that Jesus "did not believe himself to be the Messiah," but he has not dealt here with that particular question. In the Introduction he goes on to say: "There is also no consideration of the eternal values of his message, of his discovery of the infinite depths of the human soul, or the like. Attention is entirely limited to what he *purposed,* and hence to what in his purpose as a part of history makes a present demand on us." "When we encounter the words of Jesus in history, *we* do not judge *them* by a philosophical system with reference to their rational validity; *they* meet *us* with the question of how we are to interpret our own existence. That we be ourselves deeply disturbed by the problem of our own life is therefore the indispensable condition of our inquiry."

With the ground thus cleared as to his approach, and with a chapter on the Historical Background For the Ministry of Jesus, he goes on into the study of the teaching of Jesus, beginning with his teaching concerning the Kingdom of God. "The message of Jesus is an *eschatological gospel."* That is the key to Bultmann's interpretation. "The Kingdom of God is a power which, although it is entirely future, wholly determines the present. It determines the present because it now compels man to decision." This eschatological gospel comes to man as a challenge to decision, a claim upon his life, to which he must respond in full obedience, which obedience "exists only when a man inwardly assents to what is required of him, when the thing commanded is seen as intrinsically God's command; when the whole man stands behind what he does; or better, when the

whole man is *in* what he does, when he is not *doing something obediently,* but *is* essentially obedient."

Brunner, in his book The Mediator (reviewed elsewhere in this issue, calls attention to a fundamental weakness in Bultmann's work in failing to distinguish between Jesus as an object of history and Jesus as an object of faith. Says Brunner: "He sets the *teaching* of Jesus as *the* important thing over against His person, which is unimportant" (p. 157).

Aside from that criticism and the things suggested in the second paragraph above, it is an exceedingly stimulating book. The translators have rendered a worthy service in giving it a wider field of usefulness. H. W. Tribble.

Religion and Theism, Together With a Chapter on The Psychological Accounts of the Origin of the Belief in God. By Clement C. J. Webb. Charles Scribner's Sons. 160 pages. $1.50. 1934.

Is it possible to have religiou without belief in God? Yes, answer some of the extreme modernists. No, answers the author in this volume, which contains the four lectures that he delivered at The University of Liverpool and a chapter on The Psychological Accounts of the Origin of the Belief in God. To the majority of us belief in God is at the heart of religion, and without it religion is only philosophy.

He classifies those thinkers who hold to religion but reject theism as naturalists and humanists. The first group have rejected belief in a personal God because it seems to them incompatible with the vastness of the cosmos and the insignificance of the human race in comparison with it. The second group reject the idea of God because of the greatness of man in his freedom within the cosmos as inconsistent with the acknowledgement of any authority transcending that of his own reason. Professor Julian Huxley is taken as a representative of the first group, and Walter Lippmann and Professor Hartmann are accepted as representatives of the second.

After examining these positions and refuting them from the standpoint of the claims of religion the author sets forth his own theistic position. H. W. Tribble.

The Story of American Dissent. By John M. Mecklin. Harcourt, Brace and Company. New York. 381 pages. 1934.

Here is an interesting account of the struggle for religious freedom in America. The author has the happy faculty in relating history of laying hold upon a key phrase, or incident, and dressing it up with subtle irony as he employs it again and again to suggest to the reader the forces that were at work in the making of that particular bit of history. Thus he pounces upon Cotton Mather's phrase, "The unspotted lambs of the Lord", with which he described the founders of the Massachusetts Bay Colony. It was that flock of "lambs" that made life so hard for those who sought to realize to the full the implications of religious freedom. They made life as hard as possible for Roger Williams and the other early pioneers of the Baptist cause in America. The "lambs" proved ferocious when they jailed, fined, and whipped those who could not conscientiously agree with them in matters of doctrine.

However, the author goes too far in his interpretations when he makes such statements as the following. "Theology is the congenital curse of Protestantism." (p. 15). "Revivalism is the crude and costly sectarian method of renewing the group life" (p. 18). "It is quite possible that the great doctrines of evangelical piety, such as sin, heaven, and hell, total depravity, predestination, and irresistible grace, may have a certain survival value as symbols of the religious imagination but as factual realities in the external world of time and sense they have been effectually discredited by natural science and historical criticism. It may be seriously doubted whether they are any longer a suitable basis for the organization of the type of character demanded by a culture based upon democracy and science" (p. 38f). It is rather a sweeping statement to say that science and historical criticism have done away with the fact of sin. It is also somewhat naive to suggest that because an interpretation of a doctrine, or the statement of it, has been altered, the factual basis of it has thereby been changed.

The author seems to be concerned to show that while we have a rich heritage from our dissenting forefathers, the conditions

and needs that we face to-day are quite different, and call for a different attitude on our part. There is much truth in such statements as, "After the sects won toleration they were willing to admit liberty of conscience only *between,* not within, the various sects. Individual sects are bitterly intolerant of dissenters within their own group" (p.33). Perhaps that is to be expected, and perhaps it helps to preserve the denominational distinction, not to say integrity, of the group. But we do need the warning that is here presented. It may be true, however, that the day of threat to religious liberty has not entirely passed.

In any event this is a most interesting book. The author has done a good job in consulting the sources, telling the story, and in documenting his book. H. W. TRIBBLE.

Christianity As History and Faith. By Arthur Cushman McGiffert. Edited by A. C. McGiffert, Jr. Charles Scribner's Sons, New York. 322 pages. $2.50. 1934.

When Dr. McGiffert died in February, 1933, the material presented in this book had been gathered and put into definite form, but had not been put together for publication. That was done this year by his distinguished son of the Chicago Theological Seminary faculty.

The book is just what the name implies, a historical study of Christianity, coupled with a personal interpretation and testimony. The first part raises the question, "What is the Christian Religion?" and answers with "An Historical Approach To the Question." In the second part the personal view of Christianity that the author held is given. The approach is anthropological rather than theological, and popular rather than theoretical. Certain aspects of the Christian view that have generally been considered essential, and directly grounded on Scripture teaching, are laid aside for the purpose of making the view less theological. As a study in history that may be justifiable, but as an interpretation of Christ it is hardly adequate. Theology itself is not to be laid aside because certain theological statements have been inadequate.

The heart of the book is the treatment of Christ, and the criticism suggested above holds here. The approach is historical rather than theological, or Christological. In fact, much that is said is more a study of Christianity than of Christ. If this is kept in mind much good may be derived from a study of the book. H. W. TRIBBLE.

The Southern Baptist Handbook for 1934. By Dr. E. P. Alldredge. Baptist Sunday School Board, 1934. 415 pages. Price 50 cents.

Well, its here! And what a Thesaurus this handbook is! Scarcely anything that anyone would want to know about Southern Baptists, or any other Baptists is omitted; and besides, there are statistics, tried and tested, about Christians, the world over, and many of the religions, isms and spasms that parade under the head of religion. The usefulness is greatly enhanced by the accessibility of all information. As far as one can determine, without spending a year or two to check up, the figures are correct and all details thoroughly reliable. This should be a valued and much used possession in every household and upon every desk. Dr. Alldredge again puts us all in his debt and puts us to shame as to the amount of hard work we do. This is hardly a handbook, really it is an encyclopedia. Long live the *King* of statistics. F. M. POWELL.

The Baptist People. By P. E. Burroughs. Baptist Sunday School Board, Nashville. 1934. 105 pages. Price cloth 60 cents, paper 40.

This is another of the new study course books now being issued by the Sunday School Board. Dr. Burroughs is always an interesting writer and speaker. He is a Baptist with a big heart and a trained mind. In these crowded pages he says many things that all our hosts of young people should know. There is a sort of running sketch of some things Baptists have done and many things they have practiced from the first to the twentieth century. There are numerous references to other his-

torians and the material is so arranged as to appeal to the eye and "stick in the memory." The Baptist people are a great and varied host. This book will stimulate further study about the Baptists and certainly will help to create a new respect and love for the great Baptist denomination. F. M. POWELL.

IV. EDUCATIONAL, SOCIAL AND HOMILETICAL.

Christian Leadership. By Mary Frances Johnson Preston. The Sunday School Board of the Southern Baptist Convention. Price 60 cents.

The leadership of tomorrow must come from the youth of to-day. Recognition of this fact has caused those charged with responsibility for the training of our young people in church membership and Christian service to lay heavy stress on education of Christian leadership. This book is one of the new texts in the B. T. U. Study Course of the Sunday School Board. It is the sort of book that will easily catch the imagination of ambitious young people who want to make their lives count for the most for Christ and humanity. It is written in intensely personal fashion, and deals with the subjective aspects of leadership rather than the objective. The author's appeal is for the development of those spiritual, intellectual, and social qualities that go into the making of true leaders. The result is a discussion of great inspirational value, but not much is done to harness this inspiration to practical tasks. Perhaps this is best, since the practical application must be left largely to individual initiative, community condition, and the exigencies of opportunity and need. One could wish that there might be a companion volume which would follow out the marginal lead suggested in the last two or three pages of the book, entitled "Fields for Leadership." This text will be eagerly welcomed by Southern Baptist young people, and will probably be the center of attraction in the study courses given under the direction of the Baptist Training Union during 1935. G. S. DOBBINS.

Peloubet's Select Notes for 1935. By Wilbur M. Smith, D.D. W. A. Wilde Company, Boston. 409 pages. $1.90.

The sixty-first annual volume comes to our desk with its information and inspiration for teachers. In addition to the regular treatment of the lesson the author published select quotations from the best expositors. This gives the reader a collection of the best things written on the lesson by a number of writers. The test questions and subjects for open discussion are exceptionally good. Dr. Smith applies the lessons to everyday life in a fresh and helpful way. KYLE M. YATES.

The Teacher's Guide to the International Sunday School Lessons, Improved Uniform Course for 1935. James R. Kaye, Ph.D., LL.D. Author of The New Analytical Bible, etc., etc. Chicago. John A. Dickson Publishing Company. 363 pages.

This is a new handbook for Sunday School teachers, entering now upon its second year. Its reception in the first year, 1934, encouraged the publishers to continue their venture. It is less elaborate than Peloubet's or Tarbell's. Its simplicity and frankness will appeal to many teachers who must often find the more elaborate helps over-burdening them with riches.

Characteristic features of this Guide are historical charts, outline chart analyses of the various books involved in the lessons for the year and other schematic representations. There are numerous full page photographic pictures giving landscapes, city views, and so on.

For each lesson the Scripture text is printed, the King James version being used, with bracketed alternative and interpretive readings. Then "Lesson Notes," well arranged with black face topic heads and enumerated subdivisions. A series of important "Topics" are listed with suggested discussion. Finally a list of "Suggestive Questions" closes the treatment of each lesson.

The volume is so arranged as to make especially useful "The New Analytical Bible," which was prepared by the author of this volume. W. O. CARVER.

The Teachers' Guide for 1935. By James R. Kaye, Ph.D. Jackson Publishing Company, Chicago. 363 pages. $1.50.

For the second year teachers are given the advantage of Dr. Kaye's new and original treatment of the International Sunday School lessons. He has established himself in the favor of many Bible students by his work on the *New Analytical Bible.* He has brought the same type of careful work into the preparation of these lessons. The analysis and exposition of the text are exceptionally well done. The special notes, practical applications, suggestive questions and attractive pictures add to the effectiveness of the volume. KYLE M. YATES.

The Grace of Giving. By P. E. Burroughs. The Sunday School Board of the Southern Baptist Convention. Price 60 cents.

It is interesting and gratifying to observe that a place has been given in the new Study Course for Sunday School Workers for the intensely practical subject of stewardship. Dr. Burroughs, as secretary of the Church Administration Department of the Sunday School Board, has given many years of thoughtful study to the subject of church financing, which of course must be undergirded by the doctrine of stewardship. This new text covers the ground in a way more satisfying and stimulating to the Baptist mind than any book which the reviewer has yet discovered. One reason for its satisfactoriness is that the manuscript was reproduced in mimeographed form, and submitted to the severest possible tests for more than two years before it was printed in book form. The book therefore does not represent simply one man's viewpoint, but a viewpoint acceptable to literally hundreds of pastors, state secretaries, denominational leaders, teachers, students, who were given a free hand to raise objections and suggest revisions before the book was given to the public. The resultant treatment should serve not only as a text for a week's study but as a handbook for guidance in personal giving and in the scriptural financing of our churches and our kingdom program. G. S. DOBBINS.

Tarbell's Teachers' Guide. 1935. By Martha Tarbell, Litt.D. Revell. 432 pages. Price $2.00.

Those who have used one always await with anticipation the publication of every Tarbell's Guide. Throughout the years these volumes have set a standard and maintained a pace that have delighted readers and challenged writers. Miss Martha Tarbell follows the same general plan every year, but succeeds beyond measure in getting the best and latest and freshest materials and in presenting these in such fashion that the untrained reader does not realize that he is being taught by the most approved methods of teaching—but he is! These guides are up to date, ahead of procession in all modern methods of pedagogy, with a minimum of unsympathetic, gospel teaching. One wishes for every Sunday School Teacher in the land a copy of Tarbell's Teachers' Guide for 1935. F. M. POWELL.

A New Guide to Christian Discipleship. By John W. McLennan. Fleming H. Revell Company, New York. Price $1.00.

These Presbyterians have a great way of getting a great grip on the Christian fundamentals, and of helping others to get that same grip. The author of this brief volume tells us that he wrote the eight simple, concise chapters in response to the suggestion that there was a present lack of such a plain manual, and that, as a retired pastor, he has undertaken to supply this lack out of his own experience, observation, consultation, and reading. There is nothing original or startling in the treatment, but it is charming in its simplicity, and convincing in its statement of great spiritual reality.

The author does not deal much with Christian activities. His great concern is for Christian faith and life. The introductory word, by Pastor Francis Shunk Downs, states the case well when it is said that the book "is faithful to the Word of God and the needs of the human heart. It sets forth honestly the conditions of salvation, yet inquirers of all kinds will catch the sympathetic understanding that permeates its pages. The quotations are apt

and familiar ones that gather much up into a sentence or two and that stick in the memory. There are arresting lines that make you stop and think, that lead you to consider the welfare of your own soul, that bring you face to face with the compassionate and saving Christ."

Many a pastor feels the need of a simple manual of this sort which can be made to serve as the basis of a class in Christian fundamentals for those who have recently joined the church. There is a freshness and a creativeness about this little book that make it almost ideal for this purpose.

G. S. Dobbins.

Looking at Learning. By J. L. Corzine. The Sunday School Board of the Southern Baptist Convention. Price 60 cents.

All in all, this is perhaps the most significant of the new books in the Sunday School Board's new Training Course for Sunday School Workers. Mr. Corzine has an unusual combination of equipment for the writing of this book. For many years he has been the Baptist Sunday School Secretary for South Carolina. During the years he has not only demonstrated his ability as a practical leader in the field of Sunday-school progress, but has devoted himself to the study of the history, theory, and practice of education. He has acquired thoroughly the modern university outlook and has mastered the conceptions of education which are current in our best teachers' colleges. He knows the people "at the forks of the road," and he knows equally well the leading thinkers in the educational world. It was a remarkable stroke of good fortune, therefore, that enabled the Sunday School Board to secure his services in the writing of this fundamental book on teaching.

The book is written in simple, nontechnical language, and has made available for the average mind the best thought in educational psychology and methodology. It will not be easy for some of the old school's Sunday-school teachers to adjust their thinking to this new viewpoint, but the younger generation will eagerly grasp this opportunity to bring Sunday-school

teaching up nearer to the level to the teaching to which they are accustomed in our best public schools. This book has kept the pace for other texts in the course dealing with teaching, and in the course of time ought to make it impossible for our people to be satisfied with the lecturing and talking that substitute for teaching in so many of our classrooms.

G. S. Dobbins.

The School In Which We Teach. By G. S. Dobbins. Sunday School Board, Nashville. 1934. 144 pages. Price cloth 60 cents, paper, 40 cents.

This is one of the new series of study books, all practically the same size, which is being published by the Sunday School Board to supplement, and, in some instances, to replace, books long in use. However this is not just "another book." It really is a "*great* little book." Practical experience is combined with technical training and sympathetic interest, to make this a study book *par excellence.*

We have long come to look upon Dr. Dobbins as an authority in Christian Education—one who emphasizes both *Christian* and *Education,* and who gives the best and sanest instruction in both. This book will live because it is alive to the times and the needs of the times, and its material is so presented that it will instruct and challenge both pupil and teacher.

F. M. Powell

When Do Teachers Teach? By H. Clay Trumbull and Doak S. Campbell. The Sunday School Board of the Southern Baptist Convention. Price 60 cents.

Here is a striking combination—a book nearly fifty years old revised by a professor of education in Peabody Teachers' College! Those of the older generation who studied the Trumbull book will recall with gratification its virility, its stimulating quality, its practicality, its spiritual emphasis, its wealth of il-

lustration. For many years it occupied first place in almost any list of books for Sunday-school teachers.

It was an ambitious undertaking for Professor Campbell to take this classic and reduce it to a hundred pages, preserving its original flavor and at the same time bringing it "down to date." He has, however, made a pretty good job of it. In the first edition there was some lack of balance in the chapters, some over emphases and under emphases, but these defects are being largely remedied in a second edition which will be immediately available.

The book serves as an excellent link between the old and the new. There is much in the older viewpoint of teaching that ought not to be lost, even though conditions have so changed as to make this approach to teaching anacronistic. Dr. Trumbull, it will be recalled, conceived teaching from the standpoint of the teacher "causing another to know." Professor Campbell shifts the emphasis and gives us a teacher "helping another to know." There is a real difference in the two viewpoints, and this serves to illustrate the way in which the reviser has sought to put new wine in the old skins. The book makes easy reading and teaching and ought to bridge the gap until a brand new book of equal value may be produced. G. S. Dobbins.

V. MISCELLANEOUS.

The Conflict of the Ages. By Arno Clemens Gaebelein, D.D., New York. 1933. Publication Office "Our Hope". 171 pages. Price 1.00.

First printed in October, 1933, the reviewer's copy is one of the twentieth thousand, inscribed April, 1934. A sub-title announces the topic as "The mystery of lawlessness; its origin, historic development and coming defeat." I rarely read more than a few pages of a book or pamphlet undertaking to interpret the "mysteries" of God and Satan in history, according to the 'dispensational theology,' and the 'millennial eschatalogy'.

Their general methods are known and their special theories are only incidental curiosities. Dr. Gaebelein is so widely influential and so popular with the mystery minded that I have read this entire volume with care. As always happens in times of crisis and upheaval in the economic, social and political spheres of life, there are just now multitudes of people who seek for comfort, or for curious satisfaction, in the search after the secret system of history, through cryptic symbols and revelations and by specialized interpretations of events and of the Scriptures. For such mystic-minded souls the author of *"The Conflict of the Ages"* is a great prophet. In this volume he is at his best in the midst of materials abundant to his hand.

The scheme of history into which all events and movements are forced is entirely too simple for the facts. The principles of Biblical interpretation are entirely too limited, subjective and irrational. No allowance is made for the personal and relative in the prophets and other interpreters. Especially is the notion of a prophet fundamentally erroneous. The idea of "pre-written history" even unto "details" is wholly misleading. Biblical apocalyptic is treated as absolute revelation; Extra-biblical Jewish and Christian apocalyptic writings being wholly ignored, so that even their existence would never be suspected by any reader of this and similar writings.

The all too popular uncritical, unthinking American assumption that communism and socialism are in origin, content, objective and method wholly and only evil and vicious is a primary motif in this highly wrought discussion. It is entirely uncritically assumed that the sixteenth century rationalists, the seventeenth and eighteenth centuries humanists and illuminati are all one logical, historical, cultural, economic and anti-religious movement, with unquestioned inclusion of all the current movements which are hateful to the author.

The upshot of the matter is that the work is a plea for the status quo, in all departments of life; a tirade against all economic and social change; a piously, pessimistic interpretation of the order of history, issuing in a highly emotional expression of hopeful waiting for the "Second Coming" to set up the

glorious Kingdom in which the small elect remnant are to share. The low appraisal of the Incarnation and the work of the Holy Spirit as effective for history is at wide variance with Scripture teaching and with Christian history; and it is saved from sacrilege and gross skepticism only by resort to the specialized dramatic scheme of history making which is imputed to God. It seems a pity when mankind is so sorely in need of prophets of a living, present, righteous, redeeming God in Christ Jesus for men of real ability to be standing on the side-lines of "the conflict of the ages" and calling on the "elect few" to escape to the hills of "prophecy" and wait to "the end" to "see the salvation of the Lord." Of course it is necessary to assure the readers that "the end is near" and the very "final" stage now in the midst. This order of "prophetic interpreters" is an old one in our formal Christian history. Few of the order have spoken more learnedly and convincingly than the author in this volume. W. O. Carver.

Through Space and Time. By Sir James Jeans. Based on the Royal Institution Lectures, Christmas 1933. The Macmillan Co. 224 pages. $3.00. 1934.

This is just the book many of us have been looking for—a primmer in astronomical physics by an acknowledged scholar and authority. And Sir James Jeans is the man to give it to us. The sale of his last four books (a total of more than 300,000 copies) indicates his popularity.

His task in presenting the lectures, on which the book is based, is described in the preface. They must be "adapted to a juvenile auditory," which means that he spoke to an audience ranging in age from eight years to eighty and over, and in respect of scientific knowledge from a child in the early grades to professors of science. He accomplished that very difficult task by using simple and easily understood language, often illustrating a point with an analogy from every-day life, and by using the simplest possible approach. He begins with general facts about the earth by speaking of travelling and noting mo-

tion and apparent motion of objects, and then describing the shape and motion of the earth. The first chapter is devoted to a study of the earth, and it is crowded with fascinating facts related in language that anyone can understand. In the second chapter he moves from the earth outward and studies the air. In the third chapter he goes a bit farther from the starting place and talks about the sky. In subsequent chapters he discusses the moon, the planets, the sun, the stars, and the nebulae, each stage in the discussion carrying him farther from the earth. In the course of the eight chapters there are one hundred and six plates giving pictures of some of the things described.

This really is an amazing feat that Mr. Jeans has accomplished. It is much easier for a scientist to write in scientific language than the language a child can understand, but he has done the latter without sacrificing, so far as I can see, any of the essential facts. It is the type of book that one wants to have in his home, especially where there are children. All ages will read it with profit and delight. The publishers have done a splendid job in the printing and binding and in the use of plates. H. W. Tribble.

Doran's Ministers Manual, for 1935. Compiled and edited by the Rev. G. B. F. Hallock, D.D. 695 pages. Price $2.00.

This is the tenth anniversary issue of these unique manuals, and while this volume follows the same general plan which has made Doran's Ministers Manual the classic in this type of publication, yet Dr. Hallock has added, not simply new, fresh material—all material is distinct from former issues—but there are three new *features* in this volume: "The Junior Pulpit, Lenten services, and Lenten Evangelism." These add greatly to the value of this volume.

These nearly 700 pages are replete with stimulation, suggestion, information, illustration, quotable poetry, outlines, text-suggestion, scripture quotation and material from the best sources of nearly all places and times. One believes this is the best volume of its kind that one has even seen. The poems and

illustrations are worth much more than the price of the book; and even if one never used or read a single outline, the "church year" suggestions are a source of inspiration and fellowship sufficient to put one in touch with the entire Christian world.

The amazing amount of toil and the fine discrimination evidenced in this volume, place it easily in the vanguard of manuals. F. M. Powell.

The Jew and Jesus. By Jacob Gartenhaus, Nashville, Tenn., 1934. Sunday School Board of the Southern Baptist Convention. 28 pages. Paper only, 25 cents.

"The main purpose of this essay is to enlighten the reader on the Jews' attitude towards Christ and Christianity." "Through the centuries until quite recently the Jews were of practically one opinion in their attitude toward Christ; at the present time, there are at least three attitudes: 1. The ancient one which considered Christ a man of supernatural powers that he received in an illicit way and . . abused by corrupting mankind.

2. . . sophisticated . . rationalists who deny the historicity of Christ, claiming that the whole system . . is based on a legend and no more.

3. The so-called modern attitude . . Christ . . a good Jew, but denying his superhuman nature and powers."

After these explanations Mr. Gartenhaus dismisses the second group as negligible in number and importance.

An intensive group of quotations have been brought together illustrating the other two attitudes. One might wish that more order and coherence had been observed in the arrangement of the materials. For example we are offered (pp. 15ff) "quotations from representatives of Modern Israel," and find a quotation from a current sermon by a Chicago Rabbi followed by one from Spinoza. Montifiore follows a Philadelphia Rabbi and is later quoted again between an extract from a recent sermon in St. Louis and another from an unnamed author in an undesignated "conservative periodical."

The author's observations sometimes lack discrimination and are more polemical than persuasive.

Two pages are devoted to indications of "A New Day Dawning." Five pages set out briefly and clearly "The Claims of Jesus."

This small work I find highly commended in a reference bibliography of literature for understanding and approaching the Jews, that came to me from New York a few days ago, quite independently of Mr. Gartenhaus.

As Missionary of the Southern Baptist Home Mission Board the author has helped greatly in creating a growing Christian consciousness of and conscience toward Jews. This pamphlet will extend his influence W. O. CARVER.

Products of Pentecost. By L. R. Scarborough. Fleming H. Revell Company, New York. Price $1.25.

President Scarborough, of the Southwestern Baptist Theological Seminary, is best known for his evangelistic power and fervor. For many years he has given himself with passionate devotion to the winning of souls for Christ, and to the teaching of evangelism in the institution of which he is the head. This volume constitutes a series of studies of Pentecost—the event and its consequences, and the lessons which are to be learned from a study of the Christian movement which dates from the promised outpouring of the Holy Spirit on that great day of witnessing, preaching, winning, and enlistment. The author tells us that the messages were first delivered from brief notes in a Baptist encampment of New Mexico, some three years later expanded to make the present volume. His own word regarding the discussions will give the best idea as to their purpose and value: "A re-study of what Pentecost has left us in its glorious products is worth our while in order that we may study the foundations of our faith, the opportunities of our passion, the urges of the mission cause, and the promises of Divine power in seeking to make Christ regnant in all the world." Those who are familiar with Dr. Scarborough's dynamic and pic-

turesque vocabulary, and the forcefulness with which he expresses his convictions, will find in this book a worthy successor to "With Christ After the Lost," "Endued to Win," "The Tears of Jesus," etc. These messages will prove soul tonic for the preacher of to-day. G. S. DOBBINS.

High On A Hill—By Mae Foster Jay; **A Son of the Wild Pack**—By A. C. Bartlett; **The Best Stories of Heroism**—By J. C. Minot; **The Cow That Lived In A House**—By W. P. Eaton. W. A. Wilde Company, Boston.

These volumes offer interesting reading for younger boys and girls. They are well written and present an outlook on life that will challenge the youngsters to look up and strive to climb. The characters are refreshing, the pictures of home life are colorful and the threads of romance true to the longings of the human heart. KYLE M. YATES.

The Best Loved Religious Poems. By James Gilchrist Lawson. Fleming H. Revell Company, New York. 253 pages. $1.75.

Mr. Lawson has gleaned from many sources the cream of religious poetry and brought it to us in a small volume. He understands the heart of humanity and seems to know the note in poetry to which it responds. His book will help those who wish to read it as general reading and it will be invaluable as a reference work. KYLE M. YATES

How to Win to Christ. By P. E. Burroughs. The Sunday School Board of the Southern Baptist Convention. Price 60 cents.

"Winning to Christ," by Dr. Burroughs, has long been one of the safest and most widely used of the Sunday School Board's texts on evangelism. In the new course Dr. Burroughs has revised the older book, and given it a slightly different title. Not

many changes have been made in the original treatment. The volume has been reduced, and more adaptation made to the modern departmental Sunday-school. The author also has given more thought to the newer types of evangelism that have developed in recent years along side the old fashioned evangelistic meeting. The simplicity, scripturalness, and spiritual quality of the discussion makes this one of the most valuable books in the course. G. S. DOBBINS.

The Lure of the Old Homestead. By Charles Grant Jordan. Fleming H. Revell Company, New York. 286 pages. $2.00.

A famous chautauqua lecturer has written a book telling of his early life on a farm. It is good. His humor and common-sense philosophy combine to make the story exceptionally interesting. Some of the best chapters are "The Country Church," "Buckwheat Cakes," "Maple Syrup," "Sausage and Gravy" and the "Country Store." If you grew up on a farm you will read it with interest as you find that he learned your life story and put it in print. KYLE M. YATES.

For A Little Child Like Me. By John Stirling, with Illustrations by Horace J. Knowles. 52 pages. 1934. $1.00. Charles Scribner's Sons, New York.

The early part of this little book consists of an alphabet life of Jesus. Each page has a picture, the letter of the alphabet with which the key word in the paragraph begins, and a short paragraph about the life of Jesus. It makes an arrangement that is at once interesting to the child, and helpful in learning letters and words, as well as learning the elementary facts of the life of Jesus. The book then presents some of the legends of the saints of the Catholic Church, giving a story for each month. At the close there are suggested prayers for children.

H. W. TRIBBLE.

Books for Your Library

Consider these books for your library. Read the reviews again in this issue of The Review and Expositor and get your order off at once to the nearest Baptist Book Store operated by The Sunday School Board of The Southern Baptist Convention.

Hosea: The Heart and Holiness of God.
By G. Campbell Morgan. Fleming H. Revell Co. $1.50.

New Bible Evidence.
By Sir Charles Marston. Fleming H. Revell Co. $2.00.

From Bethlehem to Olivet.
By Hight C. Moore. Sunday School Board of the S. B. C. 60c cloth, 40c paper.

From Pentecost to Patmos.
By Hight C. Moore. Sunday School Board of the S. B. C. 60c cloth, 40c paper.

The Mediator, A Study of the Central Doctrine of the Christian Faith.
By Emil Brunner. The Macmillan Co. $6.50.

Through Space and Time.
By Sir James Jeans. The MacMillan Co. $3.00.

The Baptist People.
By P. E. Burroughs. The Sunday School Board of the S. B. C. 60c cloth, 40c paper.

The School in Which We Teach.
By G. S. Dobbins. The Sunday School Board of the S. B. C. 60c cloth, 40c paper.

Southern Baptists in the Great Adventure.
By T. B. Ray. The Sunday School Board of the S. B. C. $1.25.

The Book We Teach.
By J. B. Weatherspoon. The Sunday School Board of the S. B. C. 60c cloth, 40c paper.

The Grace of Giving.
By P. E. Burroughs. Sunday School Board of the S. B. C. 60c cloth, 40c paper.

Looking At Learning.
By J. L. Corzine. Sunday School Board. 60c cloth, 40c paper.

God and This Troubled World.
By W. R. Matthews. E. P. Dutton & Co. $2.50.

Sadhu Sundar Singh.
By C. F. Andrews. Harper Bros. $2.00.

Religion Within The Limits of Reason Alone.
By Immanuel Kant. The Open Court Publishing Co. $3.00.

From Adam to Moses.
By H. W. Tribble. The Sunday School Board of the S. B. C. 60c cloth, 40c paper.

Products of Pentecost.
By L. R. Scarborough Fleming H. Revell Co. $1.25.